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Poetry.

From Keble's Lyra Innocentium.

EFFECT OF EXAMPLE.

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Five loving souls, each one as mine,
And each for evermore to be!
Each deed of each to thrill
For good or ill
Along thine awful line,
Eternity!

Who for such burthen may suffice?
Who bear to think, how scornful tone,
Or word or glance too bold,
Or ill dream told,
May bar from Paradise
Our Master's own?

We scatter seeds with careless hand,
And dream we ne'er shall see them more:
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,—
Into still air they seem to fleet,
We count them ever past;
But they shall last,
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way
In work and play,
Lest in that world their cry
Of wo thou hear!

From Hactenus.

LIFE.

BY MARTIN FARQUHAR TUPPER.

A busy dream, forgotten ere it fades,
A vapor, melting into air away,
Vain hopes, vain fears, a mesh of lights and shades,
A chequered labyrinth of night and day,
This is our life; a rapid surgy flood
Where each wave hunts its fellow; on they press;
To-day is yesterday, and hope's young bud
Has fruited a to-morrow's nothingness;
Still on they press, and we are borne along,
Forgetting and forgotten, trampling down
The living and the dead in that fierce throng,
With little heed of Heaven's smile or frown,
And little care for others right or wrong,
So we in iron selfishness stand strong.

Selected Matter.

From Dr. Jarvis's Reply to Dr. Milner's "End of Religious Controversy."

THE SEVEN SACRAMENTS.

The decree concerning the Sacraments, was passed at the seventh session of the Council of Trent, on the third of March, A. D. 1547; and the first and fourth Canons are as follow:

1. "If any one shall say that the Sacraments of the new law were not all instituted by Jesus Christ our Lord; or that they are more, or fewer than seven, namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders and Matrimony; or even that any one of these seven, is not truly and properly a sacrament, let him be accursed.

4. "If any one shall say, that the Sacraments of the new law are not necessary to salvation, but superfluous; and that none can obtain the grace of justification from God, without them, or the vow of them (eorum voto,) by faith alone, although all are not necessary to every one (omnia singulis,) let him be accursed."

The last expression, non omnia singulis, applies only to Orders and Matrimony; and, with this exception, there is bound upon men's consciences, with the most dreadfully frivolous minuteness, the belief of seven sacraments, neither more nor less, as all instituted by our Lord Jesus Christ, and necessary to our justification from God, and our eternal salvation!

The Latin word sacramentum, the source of the English, sacrament, denoted a solemn pledge, and a solemn oath. In the latter sense, it meant especially the oath taken by soldiers to serve under their general; and Herodian calls it της 'Ρωμαιων αρχης σεμον μυστηριον, the awful mystery of Roman domination.* The etymon of this Greek word is somewhat uncertain. Suidas derives it from μυειν το στομα, to shut the mouth; the moderns, from a Hebrew word which signifies to conceal. But all agree that it means a secret,—something recondite, whether still hidden, or to some extent revealed. In this double signification, then, of an oath and a secret, must the word sacrament be understood; the Greek writers inclining to the sense of secret, because they use the word "mystery;" the Latin writers to that of an oath or pledge of fidelity, because they use the word sacramentum. In the twenty-six passages of the New Testament in which the word μυστηριον, mystery, is found, the ancient Latin version, as given by Sabatier, renders it thirteen times by sacramentum, and thirteen times uses the same word mysterium. In one manuscript, copied bp Bianchini, St. Matt. xiii. 11, "to know the mysteries," is rendered scire arcana, to know the secrets.† St. Jerome, in his translation, uses the word "mysterium" eighteen times; and in Colos. i. 27, where the ancient version reads "divitias gloriæ mysterii Dei inter gentes" the riches of the glory of the mystery of God among the Gentiles, he translates, "divitias gloriæ sacramenti hujus," the riches of the glory of this sacrament. In Rom. xvi. 25, on the other hand, where the ancient version reads, "revelationem sacramenti," he reads, as in our translation, "revelationem mysterii," the revelation of the mystery. In seven places only, do the two versions agree in using the word sacramentum; and one of these is Rev. xvii. 7, "I will tell thee the sacrament of the woman and of the beast that carrieth her, which hath the seven heads and ten horns." The Rhemish Translation, which follows that of St. Jerome as its shadow, reading sacrament, where that reads sacramentum, and mysterie where that reads mysterium, has, in this last text, departed from its prototype, and reads, "I wil tel thee the mysterie of the woman, and of the beast that carrieth her, which hath the seven heades, and the ten hornes." For what reason it has done this, Dr. Milner might doubtless have told, and his brethren could now tell; but what right had the Jesuits of Rheims, in their English translation, so to misrepresent that old and Vulgate edition, which the Council of Trent declared to be authentic and required, under the penalty of a curse, to be used in all public readings, disputations, preachings, and expositions! It is to be hoped that Mr. Newman, in his review of their version, will correct their audacity, and restore the authentic "sacrament!"

The word mystery, it has been observed, signifies a secret, which may or may not be revealed. In this sense, it is used in the New Testament. To the extent of the revelation, it is a mystery made known; beyond that extent, it is still hidden. The word of God reveals a fact; but for the trial of our faith, does not reveal the reason of that fact, or the mode of its operation. The fact, for instance, that God was in Christ, reconciling the world unto himself, was revealed by the preaching of the Gospel. It was the purpose of God, from the beginning of the world; but had been kept a secret from men, having been so obscurely predicted in "the Scriptures of the prophets," that it was not understood till the coming of Christ. That event, having explained the prophets, all men might now see, by comparing the facts and predictions together, that such was the original design of the Almighty, and thus, the mystery being "made known to all nations," might produce in them "the obedience of faith."‡ The fact of the reconciliation with God, through Jesus Christ, being made known, is no longer a mystery; but it is the simple fact only which has been revealed. When we begin to inquire, why and how the death of Christ could produce so powerful an effect, we are immediately involved in the obscurity of those secret things which belong unto the Lord our God. "A mystery," says St. Chrysostom, "is not to be proved or demonstrated; but what it is, that alone is declared to us."§

Eph. v. 32: "This is a great mystery; but I speak concerning Christ and the Church." It appears to have been a received interpretation in the Jewish Church, that the taking of the woman from the side of the man, was intended to represent the union of the most High God with his people; which is commonly represented, in the prophetical writings, under the metaphor of a marriage.‖ What the Jews thus applied to the most High God the Apostle here affirms concerning Christ; that the original institution of marriage, and the peculiar mode of forming the first woman, was intended by God to denote the formation of the Church, and her union with Christ her head. Adam is expressly called¶ "a type of him who was to come;" and Christ* "the last Adam." The Catholic Church is called† "the body of Christ;" and in allusion to the formation of Eve, the several members of the Church are said to be "members of his body, of his flesh and of his bones."‡ Eve was the mother of all living, in the natural sense; the Church, the mother of all living, in the spiritual sense. As Eve was formed of a rib taken out of Adam's body during his deep sleep, so was the Church formed from the broken body of the second Adam, during his deep sleep, which began upon the cross. "The Son of God," says Theophylact, "left his Father, not by a change of place, but by condescending to become incarnate, and came unto his bride with whom he became one Spirit." "The great Apostle," says St. Gregory Nyssen, "calls the union of two, in the communion of one body, the great mystery of the union of Christ with the Church."§ Now, that the creation and union of Adam and Eve were intended, in the design of God, to point out the union of Christ and the Church, was a fact, which no one could know till it was revealed. It was a great mystery, hidden from men till Christ had come; and we should have no right to make this application of that passage of Genesis, unless the Apostle had been commissioned to reveal it. But is not the union of Christ with his Church still mysterious, in every respect, excepting the bare fact? We know that Christ nourisheth and cherisheth the Church, by the means of grace which he hath given to her. But the various methods by which his mighty operations are conducted, that He may present her to himself, at the last day, without spot or wrinkle, are now concealed from the view of sense; and we must be cautious not to attempt to explain what will continue to be concealed till faith is lost in vision.

Rev. xvii. 5: "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.—7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns." In both verses the ancient Latin version reads, for mystery, sacramentum. St. Jerome's version has, v. 5, mysterium, and v. 7, sacramentum. It appears from the prophets, especially Ezekiel and Hosea, that a harlot was the type of an apostate and idolatrous Church; but as the nation of Israel was no longer the church of the Lord, St. John must have perceived that "the mother of harlots meant some future Christian Church which would become corrupt. As the church of Israel had suffered captivity in Babylon the seat of pagan idolatry, the name Babylon became a symbolic representation. This mystery excited the astonishment of St. John; upon which the Angel so far explained it, as to show that it meant Rome, and the Church of Rome. This sense of the mystery is acknowledged by Bossuet, only that he applies it to Rome Pagan, and not to Rome Christian; for he says, "Sous le nom de la Prostituee c'est Babylonne, et sous le nom de Babylonne c'est Rome, c'est le sens le plus naturel.—On voit donc pourquoy Saint Jean represente Rome sous le nom de Babylon dont elle avoit tous les caracteres, dominante comme elle, comme elle pleine d'idoles, et de divinations, et persecutrice des Saints qu'elle tenoit captifs."‖ I quote at second hand and therefore quote the original words, because I have here followed Dr. Milner's usual practice, in quoting a book I have never read. It may be that Lowman took only so much of Bossuet as suited his purpose. For this I will not answer; but it is clear that Bossuet understood, as we understand, the fact revealed, that the beast with seven heads and ten horns, meant Rome. This passage may properly be compared with what St. Paul says, 2 Thess. ii. 7, 8, of the mystery of iniquity, which was even then working, but was let or hindered, or restrained by some one "until he be taken out of the way." The active existence of the mystery was affirmed, but was not then revealed, and its nature could not be known till the hinderance by which it was checked, should be removed. This hinderance the Fathers with great unanimity believed to be the Roman Empire; the western branch of which was destroyed by Odoacer, A. D. 476, and the eastern branch, by Mahomet II., A. D 1453.

[To be Continued.]

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* Herod. lib. viii. 7, 8. Ap. Casaubon, Exercitat. xvi. 43.

† Evang. Quadr. tom. i. xcviii.

‡ Rom. xvi. 25, 26, comp. with 1 Cor. ii. 7, iv. 1, Ephes. i. 9, &c.

§ In Epist. ad Cor. Hom. 7, § 1.

‖ See Grotius and Hammond in loco.

¶ Rom. v. 14.

* 1 Cor. xv. 45. † Ephes. i. 23.

‡ Ephes. v. 30.

§ See Suicer's Thesaurus, voce μυστηριον, for these and other quotations.

‖ Bossuet, as quoted by Lowman, p. 252, note d.

NEW ROMISH DOCTRINAL DEVELOPMENT.—The Freeman's Journal remarks, "it is confidently asserted, that it is the known intention of Pius IX. to realize the expectation of the faithful ere long, by declaring as an article of faith, the doctrine of the Immaculate Conception of the Blessed Virgin.

Foreign Items.

The Irish Ecclesiastical Journal, in an article on Lord John Russell's treatment of the Remonstrance of the English Bishops, cites two instances from the history of the Church in Ireland, of a remonstrance—and *a successful* remonstrance—on the part of Bishops with the Crown, against improper appointments. One of these we give below. The case in Ireland is stronger than it would be in England, as there the prerogative of the Crown, in regard to the presentation of bishoprics, exists in its most absolute form, without any show of election by the Dean and Chapter, or confirmation of that election by the Archbishop.

1. On the 5th of September, 1692, Dr. John Roan, Bishop of Killaloe, died at his episcopal house there. Immediately after, the Dean of Kildare, who also held the dignity of Præcentor in St. Patrick's Cathedral, Dublin, was nominated, by the influence of Lord Sidney, then Lord Lieutenant of Ireland, to the vacant See, and the nomination was accepted by the Crown.

Objections, however, were immediately made to this appointment, on the ground that the clergyman recommended by the Lord Lieutenant was unfit for so sacred an office, as imputations were cast upon his moral character, and were generally believed to be true. A representation to this effect was privately made to Queen Mary; but the remainder of the story shall now be told in the words of the original documents in which the facts have been preserved to us.

Bishop Burnet, in his History of his own Times (*a*) thus relates the principal facts of the case:—

"The state of Ireland leads me to insert here a very particular instance of the Queen's pious care in the disposing of bishopricks. Lord Sidney was so far engaged in the interests of a great famify (*b*) of Ireland, that he was too easily wrought on to recommend a branch of it to a vacant See. The representation was made with an undue character of the person: so the Queen granted it. But when she understood that he lay under a very bad character, she wrote a letter with her own hand to Lord Sidney, letting him know what she had heard, and ordered him to call for six Irish bishops, whom she named to him, and to require them to certity to her their opinion of that person. They all agreed that he labored under an ill fame, and, till that was examined into, they did not think it proper to promote him; so that matter was let fall. I do not name the person, for I intend not to leave a blemish on him, but set this down as an example fit to be imitated by Christian princes." (*c*)

Writing so near the time, this tenderness of concealing the name was very commendable in the historian, and the example has been followed by Bishop Mant in his history of the transaction. (*d*) At a distance, however, of a century and a half, there is no danger, we would hope, of hurting the feelings of any of the Dean's posterity, especially as every one who takes the trouble can easily discover the name of the individual alluded to by Bishop Burnet.

On the 3rd of November, 1692, Dean Synge petitioned the Irish House of Lords against his anonymous accuser; and the following proceedings are entered under that date on the Minutes of the House:—

"Resolved, on the question that the petition of Dr. Samuel Synge, Dean of Kildare and Chantor of St. Patrick's, Dublin, be read.

"Read accordingly; wherein the petitioner complains, that being recommended to the Queen, by the Lord Lieutenant, as a fit person to be Bishop of Killaloe, some persons unknown had, by writing, insinuated to Her Majesty that he was altogether unworthy of such a promotion; and that His Excellency, having received commands from Her Majesty to know the opinion of certain bishops of this kingdom of his qualifications, they had certified that, since the petitioner lay under an evil fame, they conceived him not fit to be made a bishop until he had purged himself thereof; and that, in order to give him an opportunity to purge himself, His Excellency referred it to his Grace the Lord Archbishop of Dublin, his diocesan, and the Dean and Chapter of St. Patrick's, whereof he is a member, to make inquisition into his life and behavior; and if anything should be objected against the petitioner, to give him opportunity to defend himself, and to certify their opinion to his Excellency. That the petitioner attended his Grace thereupon, but his Grace declined the reference, declaring he knew not any person that would accuse him; so that, there being no one particular thing objected against him, he had no other way left to vindicate himself from that unjust calumny, but by this public application to this honorable House; and, therefore, prayed their Lordships to consider his case, and afford him such relief, and by such ways and means, as in their judgment shall be thought fit and reasonable.

"Resolved, upon the question, that this House will retain the petition; and in case any person shall make any charge or accusation against the petitioner, they will hear the said petitioner, in his vindication at the bar of this House.

"Resolved, upon motion, that the Lord Archbishop of Cashel, the Lord Bishop of Meath, the Lord Bishop of Waterford, and the Lord Bishop of Derry, may enter their dissents to this vote.

"'We, the Lords spiritual in Parliament assembled, whose names are hereafter subscribed, having, for divers reasons then humbly offered to the House of Lords, dissented from a vote passed the third day of this instant November, for the justification of Dean Synge, before this honorable House; and having obtained leave from the said House of Lords to enter our dissent against the said vote, do accordingly subscribe our dissent from the said vote.

"'NARCISSUS CASSELEN.

"'ANTHONY MEATH.

"'NATHANIEL WATERFORD AND LISMORE.

"'WILLIAM DERRY.'

"The Lords adjourn the House during pleasure."

It is important, also, to remark, that "the evil fame," under which Dr. Synge unfortunately labored, was not an admitted fact. The House of Lords, in the most public manner, bore the following testimony to his character:—

"The House re-assumed.

"Resolved, that, in regard Dr. Samuel Synge, Dean of Kildare, and Chantor of St. Patrick's, Dublin, had been a considerable time personally known to all their Lordships, and, in their observations, has never been reputed a person of evil fame, but, on the contrary, several of their Lordships gave particular instances of his good behavior in their Majesties' service, both in his profession as a divine, as also as Deputy Governor of the county of Kildare,—that the Speaker of this House do attend his Excellency the Lord Lieutenant, and acquaint his Excellency that it is the desire of this House that he will please to represent it to their Majesties, as their humble request, that neither the said private insinuation, nor the said report, may have any influence upon their royal minds in prejudice of the petitioner, until some particular be objected to him, and he may have an opportunity to vindicate himself."

Some further particulars of this transaction are told in a manuscript Diary of Archbishop Narcissus Marsh, which is preserved in the Library founded by that eminent prelate at St. Sepulchre's, in connexion with the ancient archiepiscopal Palace of Dublin, near St. Patrick's Cathedral. (*e*) Bishop Mant has quoted all the passages bearing on the case, in his useful History of the Church of Ireland; but we think it necessary to cite them here.

On the 24th October, 1692, the Archbishop (*f*) thus writes:—

"The Lord Lieutenant, by the Queen's orders, commanded me, the Bishop of Meath, [Anthony Dopping,] Kildare, [W. Moreton,] Raphoe, [W. Smith,] Clogher, [Richard Tennison,] and Waterford, [Nath. Foy,] to give him our opinion sincerely whether we thought Dean Synge qualified for a bishop.

"25th. We gave our joint opinion in writing, that, being a man of an ill fame, we could not judge him qualified for a bishop unless he did purge and clear himself of that fame. I give an account hereof to the Bishops of London, Coventry, and Salisbury." (*g*)

Under the date of the 1st November following we have this note:—

"This afternoon the Archbishop of Dublin [Francis Marsh,] acquainted us (the six bishops before mentioned) that he had received an order from my Lord Lieutenant, upon Dean Synge's petition, that he and the Dean and Chapter of St. Patrick's should inquire into the matter of the ill fame of Dean Synge; but, not having authority thereby to summon and swear witnesses, his Grace thought that he could not act thereby."

Dean Synge, it will be remembered, was Præcentor of St. Patrick's Cathedral, and possibly thought that the Dean and Chapter would have been a favorable tribunal for the trial of his cause. But this having been defeated by the prudence of the Archbishop of Dublin, he then, as we have seen, petitioned the House of Lords. The circumstance is thus recorded by Archbishop Marsh in his Diary:—

"3. (*h*) Dean Synge put in a petition, that he might be purged of an ill-fame (that was objected against him,) at the Lords' bar. The petition was admitted, but the Archbishop of Cashel, the Bishops of Meath, Derry, [William King,] and Waterford, dissented. Then the House, in a confused, tumultuous manner, desired the Speaker to acquaint His Excellency the Lord Lieutenant, that they made it their request the Queen would take no notice of any private whispers concerning Dean Synge, until he had purged himself at the bar of the Lords' House."

This, however, he never did. And, although no mention is made of the person by whom the private information was given to the Queen, as to the stain on Dr. Synge's character, yet we can scarcely doubt, on weighing all the circumstances, that it was Archbishop Marsh himself. And this supposition will account for the following passage which follows in the Diary. (*i*) After mentioning that the Lord Lieutenant, immediately after the vote upon Dean Synge's petition, entered the House in his royal robes, to give the royal assent to certain bills, and to prorogue the Parliament, the Archbishop adds:—

"Lord, look upon me in mercy, and deliver me from the great calamities and troubles that this affair is like to bring upon me, wherein I endeavor only to discharge a good conscience, O Lord, and that Thou knowest, who knowest all things: hear me, O God! hear me, and deliver me, I most humbly beseech Thee!"

On the 9th, which must be the 9th of November, he says:—

"We, the Bishops concerned, agreed upon a letter to be sent to my Lord Archbishop of Canterbury, representing the whole of Dr. Synge's business to his Grace, which was subscribed by all the bishops but Kildare and Raphoe. The four subscribers also sent letters to their friends to the same purpose, viz.: I (*j*) to the Bishop of Coventry and Litchfield; the Bishop of Meath to the Bishop of London; the Bishop of Clogher to the Bishop of Lincoln; and the Bishop of Waterford to the Bishop of Salisbury; and the Bishop of Derry also wrote to the Bishop of Worcestor. Lord, grant these letters may have their due effect, to the glory of Thy name, and the good of Thy Church!"

All which proves clearly the legitimate and wholesome influence that the bishops were, at that time, allowed to exercise in all spiritual promotions. On the 24th of January following he writes:—

"About this time I received a letter from the Bishop of London about this affair, which I answered by the next post, being then at Stapleton."

The foregoing extracts enable us to form a tolerably clear estimate of the facts of this case; and it is certain that, whether the accusation preferred against Dean Synge was well founded or not, his intended appointment was effectually prevented; and he died in 1703, without any further promotion in the Church. (*k*)

It is true that in this case the representation was made, not to the Minister who had recommended Dr. Synge, but to the Queen; and that the Queen then issued an order to six bishops, whom she named, to give her a public statement of their opinion. So far was Queen Mary from adopting the sentiments now put forward by Lord John Russell, that the interference of the bishops was equivalent to an attempt to undermine the supremacy which is vested by law in the Crown. (*l*)

Queen Mary did not conceive that, in ordering an inquiry into the justice of the reports circulated against Dr. Synge, she was in any way sacrificing or endangering the rights of the Crown. And when it turned out that those reports were so far well founded that the Dean did not demand a hearing at the bar of the House of Lords, and, in short, did not succeed in justifying himself, Her Majesty did not consider it beneath her dignity to cancel the appointment to which she had given her consent, and to nominate another person.

(*a*) Vol. ii. p. 119.

(*b*) Bishop Mant who quotes this passage in his History of the Church of Ireland, (vol. ii. p. 33,) justly remarks that Bishop Burnet was mistaken in supposing the family of Lord Sidney's *protege* to have been "a great family," as it was not at that time distinguished either by rank, property, or political influence.

(*c*) To account for the circumstance that the Queen, not the King, was the principal mover in this transaction, see what Burnet says just before: (p. 117,) "The King had left the matters of the Church wholly in the Queen's hands. He found he could not resist importunities, which were not only vexatious to him, but had drawn preferments from him, which, he came soon to see, were ill bestowed, so he devolved that care upon the Queen." &c.

(*d*) Bishop Mant appears to have thought that the See to which the Dean had been nominated was that of Kilmore, then united to Ardagh, which had become vacant about this time by the deprivation of Bishop William Sheridan, the only Irish non-juring bishop. But it is evident that Killaloe, not Kilmore, was the See for which the Lord Lieutenant had recommended him.

(*e*) The Diary of Archbishop Marsh has been published, with notes by the Rev. Dr. Todd, of Trinity College, Dublin, in the British Magazine for July and August, 1845.

(*f*) Marsh was then Archbishop of Cashel. In 1694 he was translated to Dublin, and in 1703 to Armagh.

(*g*) The Bishop of Salisbury was Burnet, and this will account for his being able to give an account of this transaction in his History.

(*h*) This figure must mean November 3.

(*i*) It also appears that Archbishop Marsh enjoyed the Queen's favor in a particular manner, and in little more than a year after this transaction he was promoted to the See of Dublin. He thus records his grief on receiving the news of the Queen's death: (Diary, December 28, 1694,) "This morning, about one of the clock, died that most excellent Princess, Mary, Queen of England, in her house at Kensington, and left me, the greatest of her admirers and faithfullest of her subjects, to lament her death, and the loss of the three kingdoms thereby, until it shall please God to call me to follow her for ever, and to be (if it may so please my heavenly Father,) where I have good hope to believe that she is. 'Sit anima mea cum anima Dominæ meæ, hoc est in intimis Paradisi penetralibus.'"—*Brit. Mag.* for August, 1845, p. 130. In 1702 he was translated to Armagh, having thus successively held three of the four Archbishoprics of Ireland; so that he does not appear to have lost favor by his share in this transaction.

(*j*) This passage has been transcribed with a slight inaccuracy, by the Lord Bishop of Down, in his History, vol. ii. p. 32. And in the British Magazine the figure "1," is printed instead of "I."

(*k*) Cotton's *Fasti Ecclesiæ Hib.*, vol. ii. pp. 112, 238.

(*l*) See Lord John Russell's answer to the thirteen bishops, British Magazine for January, 1848. (p. 64,) where the reader will find a very complete collection of all the documents relating to Dr. Hampden's case.

POPE PIUS IX., AND THE IMMACULATE CONCEPTION.

[From the Irish Ecclesiastical Journal, February, 1848.]

SIR,—The secular policy of the Pontiff is exhibiting a phenomenon, which many *a priori* would have thought incredible, but which, in Ireland, we have had abundant opportunity of observing,—the association of rampant Romanism with liberalism in politics. But there are indications that the Papal Reformer is desirous to ally himself with rationalism in religion as well as liberalism in politics, thus becoming all things to all men. The theory of development has been proved, in your own columns, to be essentially rationalistic. The power of indefinitely adding to the faith once delivered to the Saints, is certainly as inconsistent with a *definite creed* as the resolution of the German Friends of Light, at their recent synod at Nordhausen, that the common ground, on which they all stood, was "*pure humanity* not doctrine, nor person, nor *Bible*, nor *Symbol*."

The doctrine which it is now proposed to develop into an article *de fide*, is the Immaculate Conception. The Jesuit Peronne has addressed to the Pope himself a disquisition thus entitled, "De Immaculato Conceptu B. V. Mariæ, an dogmatico decreto definiri possit?" The object of the treatise is, to induce the Pope, by an authoritative decision, to raise this "*pious opinion*" to the rank of an article of faith.

"The importance of such a decision, dating the commencement of the work of man's redemption, not from the incarnation of our blessed Lord, but from the alleged immaculate conception of St. Mary, as the first of the race of Adam who was exempted from the stain of original sin,—a decision which will give a countenance, that has been hitherto wanting, to the most blasphemous extravagances connected with the worship of the Virgin,—is at once evident."*

The very flattering reception which the address has met from the Pontiff, affords a strong reason to expect that he will consent to its petition. In a brief addressed to the author by His Holiness on the 25th of October last, the Father thus expresses his approbation of the performance:

"Nothing is more pleasing to us, or more desired by us, than to see worship, piety, and veneration towards the most holy Mother of God, the tender Mother of all, the immaculate Virgin Mary, increase more and more everywhere, and to hear every voice proclaim worthily her praises. Hence you may judge, dearly beloved son, with what satisfaction of heart we have received the theological dissertation on the Immaculate Conception of the blessed Virgin Mary, composed by you in Latin, recently issued from the presses of Rome, and dedicated to us."†

Many of the Popes, who themselves maintained the doctrine of the Immaculate Conception, have, nevertheless, decided that it is not *de fide*, but only a "a pious and catholic opinion." In this decision, also, the Tridentine Council concurred, distinctly refusing to enact any decree which would collide with the view of the Dominicans, the firm and constant oppugners of the doctrine.

Sixtus IV., in 1483, having himself approved the doctrine, imposed excommunication, *ipso facto*, on all who taught that either that *or the contrary* doctrine was heretical. Clement XI., in 1708, appointed an annual festival in honor of the Immaculate Conception; but its observance was voluntary, as the Dominicans denied that the obligation extended to them, and resolutely continued to uphold the ancient doctrine, in opposition to this unscriptural figment. In short, since the controversy of St. Bernard with the Canons of Lyons, in the twelfth century,—the Romish "*Dogmatici* certant, et adhuc sub judice lis est,"—it has been an open question; and acrimonious controversy has raged within the bosom of the Romish obedience, notwithstanding their boasted unity of faith.

It seems, however, that the time has come for promoting this "pious and catholic opinion" to the rank of an article of faith. The Dominicans have hung up their bruised arms, and given in their adhesion to the abhorred dogma. Shades of the Black Friars, can you "*in* pace requiescere," while your General is joining hands with your hated rivals, the Franciscans? "The General of the Dominicans has solicited, in behalf of his order, the privilege of celebrating *juxta proprium ritum*, the feast of the Immaculate Conception; and of chanting, in the sanctuaries of the Order, that word, against which their learning and their eloquence had so often risen in arms."‡

But what shall we say of the amazing effrontery which applies the principle of development to support the addition of this dogma to the articles of the faith? A French Jesuit, § who is actively engaged in disseminating the principles of Peronne on the subject of the Immaculate Conception, thus employs this convenient principle to silence objections on the score of adding to the creed:

"'What,' it will be said, 'do you mean to *decree faith*, to *create doctrine*, to make truth to commence from such a day of such a year?' Such is the stumbling-block of *ignorance*, at which the heresy and unbelief of our time still stumble. But it is a truth that a proposition may now be believed explicitly as a matter of faith, which formerly was not explicitly believed by the Church, although it was *implicitly contained* in the ancient doctrine. Why should not our dogma, without losing its identity, DEVELOP ITSELF, and increase in its own way?"

We are to regard, then, only as a development, an expression of the implicit faith from the first, the addition to the creed of a doctrine which was bitterly opposed at its first anunciation, and which has been withstood, during seven centuries, by innumerable Romish controversialists. However much the Roman Pontiffs have countenanced the doctrine, yet so wide-spread and so determined was the opposition, that successive Popes were compelled to procure peace by temporising edicts, cautiously avoiding any anthoritative decision.—And we are now to be told that the addition of this strange doctrine to the creed is only a development and expression of what, all along, was the implicit belief of the Church!

Such a development certainly opens the way for unlimited changes in the Romish system; and there is scarcely any change which the same effrontery may not represent as only an expression of what, although before undeveloped, was held implicitly *semper, ubique, et ab omnibus*.

No doubt seems to suggest itself to these developers that a decision by the Pope is not enough to constitute a doctrine *de fide*. They affect to ignore the controversy respecting the Papal infallibility, and the powers of the Pope acting independently of a General Council. We may yet be informed that unlimited infallibility in the Pontiff has always been held *implicitly;* that even Bossuet, and the Synod of France in 1682, held it by implication, although they *expressed* the opposite doctrine, namely, that the exercise of the Papal power is to be regulated by the Canons of the Universal Church, and that the judgment of the Roman See in matters of faith is not infallible;—in the "faithful, venerable, and imperishable Canons of the Gallican Church."‖

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*English Review, No. xvi. p. 502.

†English Review.

‡English Review, *ubi supra.*

§Father Felix, in the *Ami de la Religion; vide* English Review, *ubi supra.*

‖ *Vide* Palmer's Treatise on the Church, vol. ii.

Communications.

For the Churchman.

Man is so entirely the creature of God's mere mercy in all that concerns his spiritual blessings and privileges here, and his everlasting welfare hereafter—the Gospel is so thoroughly the work of God's benevolence, undeserved by man, and having no will or ability of his to which to address itself as good, save what is supplied by its own operation—that we must bring the simplicity and docility of little children to the teachings of revelation, if we would be, think, and do, as is required of us as moral and spiritual beings. There are no extraneous first principles to the test of which those teachings are to be brought. We are utterly incompetent to form any judgment as to what the requirements of religion ought to be. We cannot tell what is most fitting for us. He only can do this Who made our souls and bodies, Who understands all our thoughts, in Whose hands are our hearts, and Whose omnipresence, omniscience, and omnipotence, respect every department, every phase, and every operation, of things physical, moral, and spiritual. We must take every thing connected with religious duty, exactly as God requires it, and believe in it and act upon it, *because* He requires it. His requirement should be our sufficient reason for knowing assuredly that a thing is therefore right and the best, and that nothing can be so good which differs from it.

The foolishness of human wisdom is very prone to indulge its speculations on matters connected with the supposed comparative value, importance, and obligation, of the *inward affections*, and the *outward duties*, of religion: as if man was allowed to make distinctions, between what God has united in one law, and to separate what He has joined together: as if all questioning on this subject was not forbidden by the Bible fact, that ever since man was created, God has required of him both inward and outward obedience, sound principles, holy affections, and appointed observances: as if He has not thus blended the two as essential each to the other; so that principles and affections must be in rebellion against Him, unless they lead to, and manifest themselves in, those observances; and the observances themselves are nothing worth, or, as deceitful and hypocritical show, but sinful abomination, unless prompted by, and coupled with, sound principles, and holy affections.

It is evident unto all men taking a clear and unprejudiced view of Holy Scripture, that God has been pleased so to order His Gospel, that its *ministry*, an office outwardly and visibly conferred, and the outward and visible functions of that ministry, are essential parts of that Gospel, interwoven with its faith, and its religious and moral requirements. Man is very apt, however, to consider this department of the evangelical system, as merely formal, and therefore either of no, or at least of no very great, importance; compliance with which is by no means essential to a justifying and saving faith, or to evangelical piety; and which may be dispensed with, in whole or in part, or modified to suit individual judgments, with just as innocent a conviction of duty, as that which leads to the full reception and adoption of it: just as if that can be evangelical faith or piety which stops short of the requirements of God's law.

So intimate does the Bible represent the connection to be between the functions of the Christian ministry, and the true evangelical piety of individuals, as well as the moral and spiritual character and interests of the community, that it is of obvious essential importance for the disciples of Christ to have correct views‡ of that ministry, its authority, its character, its powers, its prerogatives, and its claims on human regard: for the sound and practical consideration of these points must be essential to the living faith and practical piety of the Gospel. We can know them only from the word of God. Let its teachings respecting them be now considered.

Different commissions were given to the Apostles. In the first, it is said that our Lord "ordained" them, and "sent them to preach the kingdom of God," with power to work miracles in proof of their mission.*

At His last passover, that which He emphatically declared He had "*desired with desire*" to eat with His apostles, we perceive a great mystery. The paschal supper being ended, He instituted a new rite, HIS OWN SUPPER, in which He made the formal solemn *consecrating and offering of Himself*† as the Victim to be sacrificed in man's stead. In instituting this Supper, and thus offering Himself, He took bread, and blessed it, and brake it, and declared it to be HIS BODY, and gave it to His disciples to eat as such: He took the cup of wine, and blessed it, and declared it to be HIS BLOOD, and gave it to His disciples to drink as such: He added the great commission to His apostles, "*This do in commemoration*‡ *of Me.*"§ In reference to this commission, as held by himself and brethren in the ministry, St. Paul says, as he was moved by the Holy Ghost, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"‖ And the whole reminds us of those awfully mysterious words of our Lord, "The Bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the Bread of life." "If any man eat of this Bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day: for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwellleth in Me, and I in him. As the Living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that Bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this Bread shall live forever."¶

In another commission, our Lord says, "As My Father hath sent Me, even so send I you.

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* St. Matthew x. 5, &c. St. Mark iii 14, 15. St. Luke ix. 2.

† St. John xvii. 19. "For their sakes I sanctify Myself," that is, according to the original, In their stead, I consecrate or set apart Myself as a Victim for sacrifice.

‡ The proper meaning of "αναμνησιν," rendered in our version "remembrance."

§ St. Matthew xxvi. 26, 27, 28. St. Mark xiv. 22, 23, 24. St. Luke xxii. 15–20. 1 Corinthians xi. 23–26.

‖ 1 Corinthians x. 16.

¶ St. John vi. 33–58.

Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained."[**]

When about to ascend into heaven, Jesus enlarged, even to the bounds of "all nations," the sphere in which His apostles were to labor, which had before been confined to the Jews; and by speaking of the office in which He thus addressed them, as to enjoy His presence "alway, even unto the end of the world," He recognized, what their subsequent action proved, the right and prerogative He conferred on them, of continuing that office by solemnly ordaining to succession in it—"Go ye and make disciples of[††] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And lo, I am with you, alway, even unto the end of the world."[‡‡]

We have also an account of the appointment by our Lord of another order of ministers, the "Seventy." They are said to have been "sent" to bless in His name, and to announce the coming of His kingdom.[§§]

The ministers of the Church are called in the New Testament, "ambassadors for Christ," "by" whom "God" speaks; who act "in Christ's stead;"[‖‖] to whom "a dispensation of the Gospel is committed;"[¶¶] and to whom is "given the ministry of reconciliation" between God and man.[*]

Such is evangelical teaching respecting the Christian ministry, its nature, character, prerogatives, and duties. It furnishes abundant matter for the Christian's deep, solemn, practical reflection. It embodies in its proper connections, results, and dependencies, the whole system of Gospel faith and duty. Let all who love our Lord Jesus Christ in sincerity, who would cherish true and justifying faith in Him, and show that their faith is "made perfect"[†] by humble and holy obedience, by walking in all the commandments and ordinances of God, consider these things. Never, more than in the present age, did it behove conscientious Christians to beware of the proud and lawless conceits and vauntings of private judgment, and throw themselves on those first principles of religion which are no where to be found but in God's revelation, and which, being there, man is morally bound to receive, cherish, and carefully adopt in the regulation of his heart and life.

As embodying the above scriptural view of the subject, the author would affectionately commend to the reader's serious attention, the following eloquent passages, from the writings of one of the holiest of men, whose uncommon wisdom, guiding and governing his use of extraordinary learning, especially in sacred things, has gained for him, throughout the Catholic Christian world, the appellation of THE JUDICIOUS HOOKER.

> "The ministry of things divine is a function, which as God Himself did institute, so neither may men undertake the same but by authority and power given them in lawful manner." * * * * "They are therefore ministers of God, not only by way of subordination, as princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold; but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors, and His laborers, who should give them their commission but He whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man, as our Lord did unto Peter, 'Feed My sheep: Preach: Baptize: Do this in remembrance of Me: Whose sins ye retain, they are retained; and their offences in heaven pardoned, whose faults you shall on earth forgive?' What think we? Are these terrestrial sounds? or else are they voices uttered out of the clouds above? The power of the ministry of God translateth out of darkness into glory: it raiseth men from the earth, and bringeth God Himself down from heaven: by blessing visible elements, it maketh them invisible grace: it giveth daily the Holy Ghost: it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls: when it poureth malediction upon the heads of the wicked, they perish: when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched, if we consider it aright, and notwithstanding imagine that any but God can bestow it!"[‡]

B. T. O.

[**] St. John xx. 21, 22, 23.

[††] The proper rendering of the word, translated "*teach*;" which differs from the word similarly translated in the next verse.

[‡‡] St. Matthew xxviii. 19, 20.

[§§] St. Luke x. 1, 5, 9, 11.

[‖‖] 2 Corinthians v. 20

[¶¶] 1 Corinthians ix. 17.

[*] 2 Corinthians v. 18.

[†] St. James ii. 22.

[‡] Ecclesiastical Polity, Book V. Chapter lxxvii. 1.

For the Churchman.

EDUCATION.—LETTER II.

To the Rev. Dr. Hale. DEAR SIR,—The topic which I propose to consider in the present Letter, is one that relates to subjects which are not usually included in the collegiate course. And, perhaps, I may as well say here, what ought to be said somewhere, that my readers must not suppose that you have expressed your approbation of all that I say, or that I am writing to unfold and justify views and practices which have been adopted into the College. I am aiming rather to throw out some thoughts on the general subject of Education's being conducted under Church influence and the Church. And I have placed your name at the head of these articles, chiefly for the purpose of attracting thereby a greater number of readers, than my effusions would otherwise be likely to have.

The subject of the present Letter is, the amount of error contained in the elementary school books, and the influence which that error exerts upon the religious opinions of our people, as showing the necessity of Church influence in conducting the Education.

Notwithstanding all that we may say, or all that may be said about the Bible's being the only rule of Faith, and all things being contained therein that are necessary to be believed—to which I assent as readily and as fully as any Protestant amongst us—there are other facts, historic and otherwise, beside those contained in the Scriptures, which have an important influence upon our opinions and conduct. Probably no person ever formed his religious opinions uninfluenced by these facts, either positively or negatively. That is, they modified his opinions if he knew them, or if he was ignorant of those facts, the opinions he formed were different from what they would have been if he had known them.

We find in the Scriptures certain doctrines to be believed, and certain duties to be performed, which imply the existence of a Church—nay, not only a church, but *the* Church therein spoken of. But since there are many rival claimants at the present day—some knowledge of history and geography are necessary to enable the inquirer to indentify the Church of this century with that of the Apostles.

Now it is precisely in this point that all our common school books are calculated, if not designed, to mislead us.

A Geography for instance. Of course, says the advocate of schools without religion, here are simple scientific facts; there can be nothing of a sectarian character in them, nothing that any denomination can object to. But our geographer must say something of the religion of the countries he describes. Here there must be a classification. Here names must be used. And as these must proceed from, so they must suggest to the mind of the learner, some theory of the Christian Religion and Church.

Now all the school geographies that I have ever seen, adopt the sectarian or Romish theory. I say sectarian *or* Roman theory, for in this respect they are the same. They divide all nominal or professing christians into Catholics, Greeks and Protestants. Leaving out the Geeks: who are the Catholics and who the Protestants?—Catholics are, of course, those who believe in the supremacy of the Pope, and the Protestants are the *sects* that have sprung up at and since the Reformation: then follows a list of them, as the Lutheran Church, the Presbyterian Church, the Church of England, the Baptist Church, the Methodist Church, the Episcopal Church, &c., &c.

Now this classification, and this use of names, contains and suggests the theory that the Roman Church is the old Church that has existed ever since the Apostles, and that the others are but secessions from it—societies of human origin, that have arisen of late years; and that the Church of England, and the Protestant Episcopal Church in the United States, are based on the same principle as the other bodies which it calls the Protestant sects.

Is it not so? Are not all our school books, geographies, histories, reading books, and even our illustrations in our grammars, and our arithmetics, often found to contain the same statements.

Now there is not an intelligent member of either the Romish Communion or of the Protestant sects, who does not know that this statement is favorable to them, and utterly inconsistent with the position on which we claim to stand. The classification which associates us with the Protestant sects, is as unjust as that which would associate us with the Roman Church. We are in truth neither Protestant nor Romish, but simply *Catholic*, and whatever is more than that, comes of evil.

But the impression is made upon the mind of every school boy and school girl. The Romish Church is the Catholic Church, and catholic, as any Dictionary will tell you, means "*universal*," "*general*," and, of course, the universal or general Church must be that which Christ and the Apostles instituted. Nay, the Dictionary which I now hold in my hand, a Dictionary "for common schools," as it says on its title page, actually defines "CATHOLIC, *i. e.* a Roman Catholic; a papist."

Here then a seed most prolific in errors of the first magnitude is sown in the infant mind, and grows hence, when school books have been forgotten and college honors have been conferred to indicate the ripened scholar and the matured judgment, you may find this error well nigh ineradicable, resisting the force of all your illustrations, and completely shutting the mind against your statements and your arguments. You cannot make him see how it is that the Church of England and the Protestant Episcopal Church in the United States, are not Protestant sects, like the rest, founded by the voluntary association and the mere will of man,—how they can in any sense be Apostolic, or have any identity with the Church spoken of in the Scriptures.

Now this theory of classification and of names is the *popular* theory, and when you are heard to call its correctness in question, you are in danger of being regarded as a brain-sick fanatic. It is the popular theory, and is likely to remain so, for it suits both the Romanists and the sects, and so long as *they* are pleased with anything, we are not likely to hear much noise or contention about it.

This theory, I say, is convenient for both the Papists and the sects, for it sets before the people the Romish Communion, as the only one that is of Apostolical origin, the only one that preserves the Succession of the Ministry from the Apostles, the only one that holds to visible Unity, the only one that claims to have any *divine* authority for what it does. The sects agreeing that none of these things are necessary, lose themselves on this principle; hold out to the people the idea that they may choose what religion they will be of, and then contend with one another, to see who shall join the greatest number.

This, of course, pleases both parties: the Papist urges his doctrines of Unity, Apostolicity, &c.,&c., as Scriptural and of so much importance, as that they must be held to at even a very great sacrifice of opinion and feeling. And he succeeds in carrying his point. The sects on the contrary, (acknowledging that they have none of these notes of the Church,) contend that they are not indispensably essential, and then maintain that the corruptions of the Romish Church are such as to justify them for rejecting its communion, even with the loss of some things that it might be desirable to retain. How then is the contest between Rome on the one hand, with the undeniably Scriptural doctrines of Unity, Apostolicity, &c., and the sects on the other, justifying themselves in the rejection of these things by the assumed inseparable connexion between these doctrines and all the Papal corruptions and abominations.

Of course the state of the case would be materially changed to the great dismay of both parties, by the introduction of a third to the people, possessing all the notes of Unity, Apostolicity, Divine Authority, Uninterrupted Succession, &c., which are the boast of the Romish Church, and unconnected with the abuses and corruptions which constitute the constant theme of sectarian declamation against that branch of the Church of Christ. The recognition of such a third body, would render the chief of the Romish arguments powerless, and would take from the sects the sheet anchor of their confidence in their present position. Consequently neither party and the two parties together, are not only the most numerous, but they are, also, by far the most crafty and contentious—will consent to, or permit to be made, any change in this respect if they can possibly prevent it.

Now most of our school-book writers have fallen in with that theory as a matter of opinion.—They belong to the sects, or if they do not, they need their patronage and cannot get along without it. Here all our school books are under their control. And if we should get up books of our own, correct in these respects, they would be introduced only into our schools. Hence all our youth are likely to be indoctrinated in this most fatal and most fundamental error at an early age. They seldom think of reviewing what they learned so early, and for the most part assume their position in society, in relation to religious matters, on the basis of the classification there learned. In after years, however, if the claims of the Church of Christ, as a visible society, are presented so strongly as that they cannot be resisted, the individual knowing of no place where these claims are met and answered except in the Romish Communion, becomes a Romanist. It is said to be the case, (and I believe it,) that no person who has been thoroughly educated as a member of the English Church, or of the Protestant Ediscopal Church in this country, has even become a Romanist. The fundamental error, of which I have been speaking, as inculcated in all our school books, in our light literature, newspapers, and magazines, and in the common conversation of society, lies at the bottom of all these secessions or conversions to Rome.

Now there is no remedy for this evil available in the present state of things, except in having the Education of our young conducted in Church schools and by Churchmen. Then and there we can have this error pointed out, the pupils properly instructed, and put on their guard. The antidote will go with the bane.

It is surprising to see how very sensitive the Romanists and Protestant sects are upon this point. The moment we step forward, to state our position, even though we do no more than present undeniable historical facts, an outcry is made: Romanism, Semi-Romanism, Popery, Puseyism, despotism, spiritual tyranny, dead formalism, and every other catchword that can tell upon the minds of the unthinking or frighten the timid, are used with unsparing abundance. The old serpent hisses most horribly, and truly we know that his head is being bruised.

In my next, I shall take up a subject more immediately connected with the collegiate course, meanwhile,

I remain very truly,

Your Friend and Brother,

CONTRIBUTOR.

For the Churchman.

Mr. Editor,—An account of the formation of the New York Ecclesiological Society appeared in your last number. It is probably known to the Church, that more than a year ago, some steps were taken by the Convocation of Trinity College, Hartford, for the formation of an Ecclesiological Society. A Committee of some of our most honored Clergy and Laity was appointed to devise preliminary measures, and the work is of course now going on in their hands. Lest then any one should think that our organization here is intended to interfere with what is in contemplation at Trinity College, it seems well to say a few words. It was not our intention to anticipate or injure the action of the Committee appointed at Hartford, by any movements which would in the least counteract their proposed plan. They have the same objects in view as we have, and therefore to hinder them would be a hindrance to us. But the reasons of our organization were in the main local. The thing has been talked of for some time in this city, indeed for a full year, because with those who sought to extend a truer knowledge upon Church Architecture, there seemed many reasons for an immediate action in the city of New York. These reasons will be so evident to all, that they need only be alluded to in this connection. Recently, however, our attention to the subject was made more than a matter of thought and feeling; unexpectedly to us, we were gratified by the arrival among us of Mr. Wills, an English architect, of the Exeter Society, and favorably known in this country as the architect of Frederickton Cathedral. Having learned something from him of the operation of Architectural Societies abroad, and having in the city a gentleman on whom we could rely, we were at once induced to organize, and so to begin what we had long desired. We expect much good to result from what we have done and may do. At all events, we look for instruction ourselves, and we trust to be able to give some information to others. Yet, if we can do no more, we can cherish among ourselves a truer taste upon the important subjects of Church Architecture and Church Arrangement. The writer of this was present at the meeting of the Convocation at Hartford, which has been spoken of, and he is as anxious as any one to see something done by his Alma-Mater. But he has taken part in the formation of the New York Society, and he sees no harm to result from two or even more organizations. The contemplated Society at Trinity College may be more general than ours here, or both can work together—or there can be an arrangement made by which we may be connected. In England there are several Societies, because they are needed, and we may well say that an organization is so nedeed in New York. It will be seen, therefore, that when we invite the co-operation of Churchmen with us, we set up no exclusive claims. And it seems that we are helping, in an humble way, the good cause, which may God bless, by prospering all who love it, or strive to promote it.

AN ALUMNUS OF TRINITY COLLEGE.

For the Churchman.

Rev. and Dear Sir,—I see by the recent action of the Missionary Committee, that no new stations can be added for the want of funds; and the necessity of this action I *felt* when a few days since my draft on the treasurer was returned unpaid. Of this action I do not complain; the Committee are doing what they can; but of the lamentable indifference of those who have the means to spread the Gospel in the Church, no devout Christian can think without deep emotion. And I ask in the name of Him we profess to serve, and in behalf of a people who are "as sheep going astray," and I might add, as writing from the north, "scattered on a thousand hills,"—How shall we answer to God for this indifference to His command, "Go preach the Gospel to every creature?" Whitehall, *vacant*"—Ticonderoga, vacant—Glens Falls, Chester, Keeseville, vacant! and the only clergyman between Sandy Hill and Plattsburgh, occupying a territory at least 40 miles square, including several beautiful villages, told by the Church that he must abandon the ground for want of support! For if in all these villages which dot the shore of this beautiful lake, there are no more than 30 communicants, (I mean between Ticonderoga and Keeseville,) who are so poor as to be unable to raise more than five dollars each, ($150,) they are too poor and insignificant to be cared for by the Church!

But even admitting that they are, and that the Church, in refusing them its ministrations, is innocent in thus inverting Gospel truth, by saying that "*to the poor the Gospel shall not be preached*"—still the increasing population and wealth of this iron-region, is of itself a reason with all who love the Church to give the sects no greater vantage ground than they already have, and to preserve at least some knowledge of the Prayer Book and Sacraments through the instrumentality of the living preacher. Long enough has it been said, and greatly to our shame,

"The sound of a Church-going bell
These valleys and rocks ne'er heard;"

and for one, I am resolved not to abandon this ground until something more terrific shall cross my path than the specter of a lean treasury; although I did "start aside like a broken bow," with shame I own it. On second thought, however, I am fully persuaded that the hundred or two I shall need the coming summer, will be supplied from some other source should the stipend be withheld. At all events, I have resolved to test this faith, and abide the event.

It is now a little more than three years since the Rev. Palmer Dyer, falling into the Ausable, was drowned; and it is doubtless known to your readers that the seed he sowed is yielding an abundant harvest. Keeseville, the center of his missionary labors, having already taken measures for the erection of an edifice which will doubtless be erected the coming year; and it has been my fortune to admit several children into the kingdom by holy baptism, whose parents, bringing with them the Prayer Book which was his gift, had treasured his instructions—instructions, too, received in those remote and rugged portions peculiar to this country, where, as a faithful missionary of the cross, he delighted to seek out and reclaim the wandering.

At Ticonderoga, also, a considerable amount is secured for the erection of an edifice for the Church of the Holy Cross, which it is hoped will, ere long, adorn that thriving village—and where "the everlasting Litany" and patient cry "thy kingdom come" shall be borne again upon the waters of "Lake St. Sacrament." Both of these villages design to have rectors of their own; and the ground I would occupy lies between. It is not classic—it has none of the romance of a foreign mission, where

"Distance lends enchantment to the view."

But it is a "country whose stones are iron, and out of whose hills thou mayest dig brass," and comprises the center and heart of Essex county—a county destined not many years hence to rank among the first in the State in population and wealth.

But I speak not of what it will be; it is already covered with immortal beings; many of whom, having been baptized in the Church, have long been without the means of grace; and whose children are growing in ignorance of the Church for which Christ died. I have found something like 30 communicants—admitted 5, baptized several children, and there are now thirteen belonging to several newly discovered families in readiness for baptism so soon as I can hold the necessary services in their vicinity. *This field shall not be abandoned at present unless* that summons comes to me which none may evade! And I want more than a mere support. I want money for the purchase of Sunday School books and tracts, and for the erection of churches; one of which should be built immediately. Indeed, such a work was in contemplation a few weeks since—one person, not a Churchman, offering to give $200—but the failure of an extensive iron-making establishment, the chief life of the village, has quashed it for the present.

The aid and sympathy I received in erecting an edifice for my new parish at Chester, which is now finished, and out of debt—as also that kind providence which has sent me money from unlooked for sources for the supply of my temporal wants, encourages me to hope that I shall not be driven from a work I love so well, and that should my life be spared a few years longer, I shall see yet other temples rise to bless

"These Iceland regions of the faith
No changing seasons cheer,
* * * * * * *
With heavenly light at morn and eve
To thaw their wintry way."

A NORTHERN MISSIONARY.

Westport, March 4th, 1848.

For the Churchman.

Mr. Editor,—One of the Church's godly admonitions to repentance is so situated in the Prayer Book, (being in the Visitation of Prisoners,) that it does not probably attract much attention from her members generally. It is admirably adapted, however, to their wholesome reflection, as at all times, so especially in this season of Lent. Its incidental reference to the sad peculiar trials of those especially addressed, may be well considered as equally applicable to any of the afflictions and distresses of mind, body, or estate, judgments and punishments sent for our good, from some or other of which so few of us are exempt; and which ought to humble us before our God, bring us to His foot-stool as earnest supplicants for pardon and mercy, and be made incentives to self-examination, penitence, and amendment. I send a copy of it with the respectful request that you will lay it before your readers; and may God be graciously pleased to bless it to their spiritual good!

W. K.

Dearly beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble yourself under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavor, that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and whereinsoever you shall perceive yourself to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbors; then to reconcile yourself to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other: and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of yourself to the will of God. Except you repent, and believe, we can give you no hope of salvation. But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own Salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now you are the object of God's mercy, if by repentance and true faith you turn unto him: but if you neglect these things, you will be the object of his justice and vengeance: Now you may claim the merits of Christ: but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

For the Churchman.

Mr. Editor,—In the interesting article copied in your last from the "Missionary," headed "Church Institutions in New York," it is stated that our Bible and Common Prayer Book, and Tract Societies were "established in the episcopate of Hobart." Please state that this is an error. They were established in the episcopate of the venerable and truly devoted Bishop Benjamin Moore, and with the previously established Society for Promoting Religion and Learning, were among the blessings of his administration, so cordially received, so efficiently nourished, and left in such a wide diffusion of usefulness, by his great and good successor.

The Tract Society was originally a Young Men's Institution, conducted with the approbation and consel, and under the fostering patronage, of the Bishop and Clergy. The Bible and Prayer Book Society, enjoyed for many years the very efficient aid of an Auxiliary Young Men's Society, which afterwards became merged in the Parent Institution.

N. Y.

THE CHURCHMAN.

New-York, Saturday, March 25, 1848.

We give, below, a Sermon on Lent, from the Works of St. Augustine, Vol. v., Part II, Col. 2714, of the Parisian reprint of the Benedictine edition.

Our chief reason for laying this discourse before our readers is, that it is a plain and earnest inculcation of the duties which the Church enjoins as proper to this season. If any person is moved, by a perusal of it, to a more serious consideration and faithful performance of these duties, the main end of its publication will be answered.

But, beside this reason, another may be found in several collateral reflections which it naturally suggests, though not more, it is true, than many like discourses of the ancient fathers.

It tends to strengthen our attachment to the Church, as well as quicken our obedience to her requirements, when we observe so important a part of her discipline pressed upon our consciences in the same words in which they were urged on the faithful of the primitive age.

The use of the Holy Scriptures is another point of agreement here suggested, between the Reformed and the Primitive Church, which it is well to note. They were read in the vulgar tongue, i. e., the tongue understood by the people. They were publicly read in the Churches on occasion of public worship, and the people generally were exhorted to read them in private. The Church in those days had propounded no articles of faith which could not be proved by the Holy Scriptures, and there was consequently no motive to restrain the circulation of the Scriptures, or to forbid the people to examine into the grounds of their faith. It was not until later times, and after the introduction into the Church of doctrines and usages abhorrent to the Scriptures, that the people were taught to rest their faith upon the word of the Church instead of the Word of GOD; and that the governors of the Church had the audacity to prohibit the people from the use of the Scriptures, or to *permit* their perusal as a politic expedient for avoiding the shame which their prohibition would cause.

The translator of Fleury's excellent "Account of the Manners and Behavior of the Christians," mentions it as an instance of the ingenuousness and candor of his author, that he recommends some primitive practices which justify the English Reformation; and, among others, that "Speaking of the Ancient Christians," he says, that "they studied the Word of GOD in private, meditating upon it day and night. They read over in their houses what they heard at Church. Masters of families took care to repeat those expositions of Scripture they had learned from their pastors. Many lay-Christians could say the Holy Scripture by heart. They generally carried a Bible about with them; and many saints have been found buried with the gospels lying on their breasts. Women no less than men read the Holy Scripture; and in the persecution regretted nothing so much as the loss of their Bibles. Parents took such care to instruct their families, that in all antiquity we find no *catechism* for little children, nor any public provision made for the instruction of those that were baptized before they came to years of discretion. Every private house was then a church."

The simplicity of many of the ancient Sermons, and their adaptation to the wants and capacities of their hearers, are worthy of note. It has been remarked that the Sermons of St. Augustine are the plainest, as to matter and style, of all his writings. The topics chosen have, for the most part, a direct bearing on practice, and their illustrations are borrowed from the occupations of the people to whom they were addressed, or things which lay open to the observation of all. Every where the aim of the preacher is seen to be to benefit his hearers, and not to display himself. Their language, it must be owned, is often uncouth, and their sentiments strained and affected, if judged by our own standard of taste and propriety, or the standard of Greece and Rome, on which ours has been chiefly formed. In justice to them, however, it should be remembered that there are other standards of beauty besides that of Heathen Antiquity, and that the disgust occasioned by deviations from any particular standard are no proof of absolute deformity. Indeed, what Bishop Chandler says of the Hebrew writers may, *mutatis mutandis*, be applied to the fathers and their peculiarities of style. Having remarked that "they wrapped up their meaning in riddles; or hinted it by words of like sound but different signification; and sometimes implied two or three events in the change of a single letter of the same organ, or transposition of one or more letters;" he adds: "This may seem strange to us, and will give modern wits a contemptible idea of former times. But it is nevertheless ancient, and hath been thought by other nations a beautiful and skilful way of writing. The modes of expressing one's thoughts have not been the same in all countries, nor in all ages of the same country. What mode soever answered best the ends of speaking and writing, at the time reading and writing were known to few, was certainly the best to them. However, being received into fashion in the age of the prophets, *they* are not to be slighted for conforming to it. God himself is pleased to accommodate himself to the conception and language of men."—*Def. of Christianity*, p. 224.

Another noticeable feature in the ancient Sermons is their brevity. At least the Sermons of Augustine could never weary by their length; and we must, therefore, ascribe to some other cause than fatigue on the part of his hearers the preference which this father expresses for the custom of sitting during the sermon, which was practised in what he calls the transmarine Churches; implying that in the Churches of Africa the audience stood while the preacher delivered his discourse.

Our aim in the translation has been to keep as near to the original as the different idioms of the two languages would allow. In one instance only we have taken the liberty to soften a passage which, if too literally rendered, might jar upon modern ears.

Our Lord and Saviour, dearest brethren, exhorteth and admonisheth us, how we ought to come to him after our many trespasses against Him; saying by the prophet, "Come let us adore and fall down before God, and weep before the Lord that made us;" and again, "Be converted to me with all your heart, in fasting, and in weeping, and in mourning." For the days of holy Lent, dearest brethren, if we diligently heed them, are a sign of this present life, as also are the days of Easter a foreshadow of everlasting blessedness. As then we have in Lent a certain sadness, that we may in due course rejoice in Easter, so ought we, while we live the life of this world, to practise repentance, in order that in the future world we may receive the forgiveness of sins, and come to the haven of everlasting joy. Every one of us, however, ought so to mourn for his sins, to shed tears, and to give alms, that, by God's assistance, he may always, unto his life's end, avoid the sins themselves. For albeit no man ever was, or shall be able to be, without all fault, yet, by the grace and assistance of God, we can, and ought by all means to be free from grievous sins.

Now, that we may obtain this heavenly grace and assistance, however the hindrances of the world may at other times keep us in bondage, yet, at least during this holy season, let us meditate, day and night, (as it is written,) in the law of the Lord; and so fill our hearts with the sweetness of God's law, that we may leave no place in us void of virtue, at which vice may enter. For, as in time of vintage or harvest we gather sustenance for the flesh, so in the days of Lent, as in a time of spiritual vintage or harvest, do we store up the sustenance on which our souls may live for ever. As then the thriftless man, who gathers nothing in time of vintage or harvest, will be tormented with hunger during the whole year, so he who neglects, during this season, by fasting, reading, and praying, to provide and store up, in the garners of his soul, the spiritual wheat and heavenly must, will suffer that dire thirst and cruel want which shall never end. Know assuredly, dearest brethren, that as is the body which for many days tastes not food, such is the soul which doth not steadfastly feed on the Word of GOD; and as the body is by hunger and want shrivelled and wasted to a shadow, so also the soul, if it feed not on the Word of GOD, becomes dry and barren and meet for no good work. Consider, brethren, if we every year fill our garner, and cellar, and storehouse, that the body may thence have food for a single year, how great the treasure we ought to lay up in heaven, that the soul may thence be sustained for ever.

At least, therefore, brethren, during these few days, let us away with those worldly hindrances which, as the Scripture warneth, reduce many careless ones to wretchedness. Away with carnal joy, away with the blandishments, full of poison, of this world! Let the enjoyments of the flesh be lessened, that spiritual thrift may be gotten for the soul; according as it is written, "Wo to you who laugh now, for ye shall mourn and weep;" and again, "Blessed are they who mourn, for they shall be comforted." Let the reading of GOD's Word begin to occupy the time which you have madly wasted at the gaming-table. Let conversations about the Holy Scriptures take the place of your idle tales, biting jests, and poisoned detractions. In those hours in which you used to be bound down with detriment to your souls, let the sick be visited, let the prisoners be sought out, let the strangers be cared for, and let those who have been at variance be invited to a reconciliation. So doing, brethren, we can find medicines to heal our souls in those very things wherewith we had wounded them.

Above all, let us bestow on the poor whatever, on fasting days, we retrench from our accustomed food; lest haply one look forward to sumptuous suppers and a feast of exquisite flavors, and be found rather to have regaled his body with a variety of meats than to have denied it a superfluity. It boots not to prolong a fast through a whole day, if afterwards the soul is buried in daintiness or excess of food. For then quickly the mind, surcharged, grows torpid, and the moist earth of the body will shoot forth the thorns of lusts. Let our fare, therefore, be frugal, and never let the stomach be filled to excess; and let us always think more of the food of the heart than of the food of the body; for within, in the inner man, we are made after the image of GOD, but in the flesh we are formed out of the slime of the earth. And think, brethren, if it be seemly that our flesh, made of the earth, should sometimes take food twice a day, and our soul, which bears the image of GOD, should hardly, after many days, receive the Word of GOD: when yet our interest and duty demand that GOD's image in us should receive from us more honor than our flesh. For truly they who think of the flesh alone are like beasts and cattle; they deface and destroy the image of GOD within them. Let the body, therefore, be ruled as a servant, and the soul refreshed as the lawful mistress. For if we do otherwise, if we do not acknowledge ourselves as made after the image of GOD, if we think more of the body than of the soul, I fear that we must take to ourselves the rebuke of the Holy Ghost by the prophet, saying; "And man when he was in honor did not understand; he is compared to the senseless beasts and is become like to them."

In the Church, then, as ye have been wont, hear with gladness the divine lessons, and read them over in your houses. If any one is so occupied that he cannot wait on the Divine Scriptures before his repast, let him not think it irksome to read over a portion of them during his slender meal; that as his body is fed with food, so his soul may be recruited with the Word of GOD; and the whole man, i. e., both the outer and the inner, may rise up satisfied from a holy and salutary banquet. For if the body alone is recruited and the soul is not nourished with the Word of GOD, the servant is surfeited and the mistress starved and tormented; and how unseemly this is, you, holy brethren, cannot be ignorant. And, therefore, ye ought, as I have said, both to read and to hear the Divine Lessons with that longing desire that ye may be able, in your own houses and wheresoever ye may be, to converse about them and to teach them to others; and that feeding on, and, by constant meditation and charity, inwardly digesting the Word of GOD, ye may be able both to imbibe yourselves, and gladly to communicate to others the nutritious juice, that is, the spiritual sense; that in you may be fulfilled that which is written: "And my cup which inebriateth me how goodly is it!"—fulfilling that which the blessed Apostle exhorteth and admonisheth, saying: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If infirmity do not forbid, fast daily, rise at the vigils with quick and fervent devotion, according as it is written: "At night, O GOD, my spirit watcheth unto Thee;" and again, "In the morning will I pray unto Thee, O Lord, and Thou shalt hear my voice; and again, "At midnight did I rise to give praise to thy name, O Lord." Whereunto our Lord and Saviour exhorteth and admonisheth in the gospel, saying: "Watch and pray that ye enter not into temptation." Which may He himself grant, to whom, with the FATHER and the HOLY GHOST, is all honor and dominion, &c.

OUR correspondent "Contributor," in his first article on Education, dwelt at length upon the importance of the performance of the Daily Service in our Colleges and Schools. It is marvellous that our eyes should have been so closed so long to this important subject. How strange it now seems, that even in our General Theological Seminary the Daily Service should have been omitted until within a very few years. We believe that the Bishop of New Jersey was the first to take the right stand in this matter. Implicitly following the guidance of the Church—without stopping to ask how it would work—he introduced it at St. Mary's Hall, where it has been constantly said for several years. How well *it does work*, we may learn from the following extract from Professor Sewell's Journal at the College of St. Columba, Ireland, where it had been commenced with the opening of the Institution, upon the same ground of obedience to the Voice of the Church. The time must come when the exceptions will be as rare as are now the instances of observance of this goodly order.

Professor Sewell's observations are as follow:

> "Made inquiries as to the effect of attendance on the two full services a day. We ventured on it as an experiment, not certain of the result; but thought it better to try the Church system, exactly as it is, to give it a fair trial; and instead of putting the service at the two ends of the day, out of the way, as it were, of our regular business, we resolved to place it obviously in the way, and make it the principal thing, to which all other things should be made to bend. All the observation and inquiries we have made, from parents, &c., satisfy us that it is working well; at any rate, there is no irreverence created. ——— told me that he was quite struck with the increased reverential manner of his own boy in Church, after being here only two months; and ———, of his own accord, told me this little anecdote of his boy—a little, wild, high-spirited, Irish boy, about fourteen years old. He came down home by the night mail, and arrived just before Family Prayers in the morning. His two little sisters, of whom he was remarkably fond, came jumping about him; but he put them quietly aside, and knelt down. And after prayers, when they came jumping about him again, he kissed them, and then went up to his father, and said, 'Do you know, papa, how Mary gabbles over the Lord's Prayer? Is it not very wrong?' These are not the only proofs that irreverence is not created by frequent worship, even among boys, if the chapel, the whole service, the behavior of their superiors, &c., is all reverent; and the music prevents weariness. They see that the chapel service is made the principal thing here, and that neither Warden nor Fellows miss attendance, either morning or evening. There are always two clergymen, sometimes three, in surplices, to take part in it. It is obviously the key-stone of the whole system, and the cause of its success. One great thing is, it has taught the boys to recognise and understand Church authority. There was a question among themselves, whether an alteration would not be made by the College, so as to have only the Litany on Wednesday and Friday mornings. But their own remark, as I heard accidentally, was that it would not be done, for there was authority for it, and they were quite sure the College would do nothing without authority."—*Sewell's Journal*, p. 138,9.

IT will be remembered, that when, at the time of the ordination of the lamented Carey, two Presbyters protested against the ordination, the protest was unheeded, upon the ground that the protesters were Clergymen, and bringing charges of unsoundness in doctrine which had already been examined by the Bishop, it being maintained that the call was upon the Laity, and that the information asked for, was in reference to matters of conduct, not of opinion. It was afterward attempted to do away with the force of this reply of the Bishop, sustained by the highest authorities, by an English opinion obtained from Doctors Commons. We have lately met with another English authority, which *ought* to have great weight in certain quarters. Says the Editor of the London Christian Observer in his last number—

> "It appears to us, that the opposers of the confirmation of Dr. Hampden's election have mistaken the object of the citation of objectors. We conceive the citation to be like that at all ordinations, *which is an appeal to the people, whether they know anything against the morals of the party about to be ordained, not a call for their judgment on his orthodoxy which has been previously tested.*"

We are highly gratified to learn, that Mr. Wills's lectures on Sacred Architecture, have met with much favor in Philadelphia. We take the following description from the last number of the Banner of the Cross:—

> MR. WILLS'S LECTURES ON ANCIENT ECCLESIASTICAL ARCHITECTURE.—Notwithstanding the unusual inclemency of the weather, the first of these Lectures, on Tuesday evening, (9th,) attracted a highly respectable audience. We were deprived of the profit and pleasure of hearing the second Lecture, but, from good authority, learn that it was even more interesting than the first, and exceedingly well attended. There was a plainness and practical character in the first Lecture, which commended it to the understanding of those least informed on this important subject. By the help of excellent drawings, the different steps in the progress of "English Ecclesiastical Architecture," from the rude Saxon through the massive Norman, up to "the threefold Division" of the noble Gothic, were most clearly pointed out. The first Lecture dwelt upon the details of these orders, while their combination in Cathedrals and Parish Churches, formed the subject of the second Lecture. The Lecturer evidently felt all he said, and interspersed his masterly descriptions with practical

hints and reflections, expressed in eloquent language. The interest manifested on the subject is an encouraging sign, for those who long to see in this city Temples of the *Living God*, suited to their high and holy use. We trust these admirable Lectures, and more of the same kind, may be repeated here.

Correction.—In our last number, in the "Funeral Address on the Rev. Thomas Lyell, D.D.," on the second page, the two first lines of the fourth column, should be—"after a long interval of comparative peace, in the same manner it was finally closed."

By the Cambria, which arrived on Saturday morning last, we have our English files, from which we gather the following intelligence:

Dr. John Bird Sumner, for the last twenty years Bishop of Chester, succeeds Dr. Howley as Archbishop of Canterbury. Dr. S. was as little thought of for this elevated post, as perhaps any Bishop on the Bench—never having been a prominent man in public affairs. He was not, however, one of the fifteen *remonstrants*. He is of the Low School, but reputed to be a very sincere, excellent person, and no ways tinctured with rationalistic views. If, as is intimated, the Archbishop of Dublin was a prominent candidate for the office, the Church cannot be too thankful for Dr. Sumner's promotion. As Bishop of Chester, he has been most laborious and successful. During his episcopate, he has consecrated two hundred and thirty-three new churches—averaging one new church each month, during his long governance of that see. He is well known to many of our readers as the author of the Treatise on Apostolical Preaching and Ministerial Duty, and of a Practical Commentary on the Gospels of St. Matthew and Mark, reprinted some years since in the standard works of the Protestant Episcopal press.

The Dean of Ely—Dr. Peacok—is spoken of as most likely to succeed Dr. Sumner, though we see it mentioned that there is some talk of transferring Dr. Hampden. Dr. Peacok has distinguished himself by his zeal in the restoration of his Cathedral.

The funeral of the late Archbishop took place on Saturday, the 19th of February. His remains were conveyed from Lambeth to Addington Park, and thence to Addington Church, where they were interred—the burial service being said by his Domestic Chaplains, the Rev. Archdeacon Harrison, and the Rev. Dr. Mill.

Dr. Hampden is not yet consecrated. It is a question whether the death of the Archbishop does not render it necessary that a new confirmation should take place.

Sir Fitzroy Kelly, and his coadjutors in the case, have given it as their opinion, that the Court of Queen's Bench, having given no judgment,—neither declaring the law, nor enabling the objectors in the case to ascertain it,—they have no other means of redress; and that it is desirable, therefore, for them to present a petition to the House of Lords, asking them to provide a remedy for this difficulty, and a mode of ascertaining what the law really is.

Meanwhile the Bishop of Exeter has presented a petition to their Lordships, from sundry Clergymen, praying for a repeal of so much of the Statute of Henry VIII. as inflicts the penalty of *Præmunire* on Deans and Chapters, and Bishops. The Bishop made one of his able speeches on the occasion, and was supported by the Bishop of Chichester—Dr. Gilbert. The Bishop of St. David's—Dr. Thirlwall—dissented from the views of his brother of Exeter. At the close of the discussion, in which the Lord Chancellor, Lord Denman, and Lord Campbell, took part, the Bishop of Exeter gave it as his judgment, that the best course would be to give the appointment of the Bishops, directly to the Crown, the Archbishop having the power to decide judicially on objections to the persons so named; the party having the right of appeal from the judgment of the Archbishop, to the Court of ultimate Jurisdiction in cases of heresy, proposed to be created by the Clergy Offences Bill, and which consists of Bishops, Common Law Judges, Ecclesiastical Judges, and Divines.

The arguments principally relied on, in the debate, against the Church's claim in the matter of Confirmation, were, first, that it was not to be *supposed* that the Crown (i.e, *the Premier*, who may be a Methodist, Presbyterian, Quaker, Socinian, and ere long, perhaps, a Jew) ever would make an appointment to which well-founded ecclesiastical objections could be made: and second, that as Bishops are taken out of the body of the Clergy, who have once been approved of as moral and orthodox men, they cannot need any second approval. That is, a young man ordained at four and twenty is warranted safe and sound for a Bishopric at any subsequent period of his life—fifty, sixty, or seventy.

The Provost of Oriel—Dr. Hawkins—the "common friend" of the Bishop of Oxford and Dr. Hampden, has printed in the Times two of his letters to the Bishop. Instead of clearing up the matter, they only serve to render it still more intricate and mystified.

The Archbishop of Dublin published his letter on the Hampden case, in consequence of a letter from some of his clergy, requesting that he would favor them with his views thereon. This letter, (with the Archbishop's reply,) appeared in one of the public prints, but without the *names* of the Clergy, the only name appearing being that of the Archdeacon of Glendaloch. Whereupon the Archdeacon of Dublin and twenty-six of the Clergy of the Diocese, addressed a letter to the Archdeacon aforesaid, requesting him to publish the names of the requisitionists, as some might be supposed to be of the number who did not concur in the purport of the address. This application was unsuccessful, and the names of those who addressed the Archbishop have not been published. The Irish Ecclesiastical Journal reprobates the procedure, in strong terms, as discreditable and unfair.

In the House of Lords, the bill authorizing Diplomatic Relations with the Court of Rome has been amended in two particulars—by substituting the phrase "Sovereign of the Roman States" for "the Sovereign Pontiff,"—and by inserting the provision that no priest, or member of any religious order bound by monastic or other vows, shall be received as Ambassador, Nuncio, or Diplomatic Agent. This last amendment was carried against the Ministry, by a majority of three. The Archbishop of York, and the Bishops of St. David's, Worcester, and Manchester were the only Bishops who voted against it. The Bishops of Winchester and Exeter strongly advocated the amendment, and were sustained in the vote by the Bishops of London, Rochester, Salisbury, Chichester, and Llandaff.

In the House of Commons, the Jewish Disabilities Bill has passed to a second reading, by a majority of 73. Anything short of a hundred majority in the Lower House, has been looked upon as sealing its fate with the Peers.

The New Zealand Bill is still under discussion. Mr. Gladstone, Sir E. Buxton, and Mr. Cardwell, defended Bishop Selwyn against the charge brought against him by the Government, of improper interference.—"When we see a systematic effort," says the Guardian, "on the part of the Colonial Office, to narrow and curtail the proprietary rights of the Native Population, and to deal with native titles, not only as if the Treaty of Waitangi had never existed, but on a principle which, even had that treaty never existed, we must have stigmatized as radically false, grasping and unjust—when we consider the present circumstances of that class of our fellow subjects whom this proceeding most directly affects, and by whom it will be most felt, the native inhabitants of the Colony—their numbers, acuteness, and intelligence, their growing wealth, industry, and enterprise, and the possible consequences of giving them deep and general offence—we cannot but repeat, that it was well done of Mr. Gladstone to bring the matter before the public, and that in the dispute to which it has led, between Bishop Selwyn and Lord Grey, the Minister has been wrong, and the Bishop right."

The Bishop of Manchester was enthroned, on the 11th of February, in the Choir of the Cathedral Church. On the same day, he laid the corner-stone of a new church, and consecrated a church, and the next day consecrated two others. Since his appearance in Manchester, one gentleman has communicated his intention of giving £1000 toward the endowment of a church, and another has offered an estate suitable for the episcopal palace, at whatever price the Surveyor of the Ecclesiastical Commissioners may fix as reasonable, be it £5 or 10,000—that amount to be expended in the building of Churches.

Addresses have lately been presented to the Dean of Hereford, expressing gratitude for his conduct upon a late occasion, from *five* different bodies of the Clergy. Three others, of like tenor, have been presented to the Dean and Canon Huntingford conjointly; whilst individual Clergymen are giving a more substantial form to their gratitude, by donations, to be applied specially by Dr. Merewether and Canon Huntingford in the restoration of the Cathedral.

Four new churches in London await consecration.

A new and complete edition of Bishop Jewell's Works has issued from the University Press, Oxford, edited by the Rev. Dr. Jelf, Principal of King's College, London.

Sir Henry R. Bishop has been appointed Professor of Music in the University of Oxford, in the place of Dr. Crotch, deceased. A "talented composer of sentimental songs, and clever glees," is not exactly the man to be chosen the nominal chief of *Ecclesiastical* music.

The Reverend the Vicar of Woburn—one of the Clergy of the *Bedford* estate—has been presented to the valuable living of St. Pauls, Covent Garden, London.

Henry the Seventh's Chapel, at Westminster, is said to be so dilapidated, that, if not soon repaired, it will be in a state of ruin.

The Continent is in a most perturbed state. A mighty Revolution, which has hurled the King from his throne, and decreed that monarchy shall no longer exist, is in progress in France. All Italy is in a ferment. The Neapolitans have obtained a new Constitution. The King of Sardinia has granted a Constitution to his subjects, on the same basis as that of France. The Grand Duke of Tuscany has promulgated a Constitution more liberal than that granted by the King of Naples. According to it, all religions are tolerated.—In the other new Constitutions, any other religion but the Roman Catholic, is strictly forbidden. The Pope has been hard pressed by his subjects to extend the like favor to them. Having misgivings about it, on the ground that he was bound to transmit to his successor the temporalities of the Holy See intact, he is said to have consulted the Theologians, among whom were Father Ventura, and Father Perronne (a Jesuit) whether he could rightfully comply with this demand. Their unanimous reply was, that if such were his pleasure, the step was feasible, without prejudicing the inalienable rights of the Pontificate.

New Publications.

Remember the Poor: A Sermon delivered in St. Paul's, Poughkeepsie, by Rev. Albert D. Traver, Rector.

Mr. Traver is a thorough scholar, and an able divine—one who never writes without understanding his subject, and never carelessly. Hence his discourses are sound and instructive. The sermon before us is one of his ordinary parochial discourses, which was requested by his Vestry for publication, "under the conviction that it would prove highly useful, if generally read." It discusses the subject of the existence and appointed continuance of poverty among men, showing that it is one of the wise provisions of Him who rules on high; and points out the duties which rest, respectively, on those who have, and those who have not, this world's goods. At the close of the discourse, we have the following eloquent enforcement of the motives for obedience to the divine command of to remember the poor.

"My brethren, the command of the Mosaic law, repealed, it may be, in the letter, continues in the spirit, under that milder form of words, "The poor ye have with you always; and whenever ye will ye may do them good." Do you ask for motives to comply with it?

I am no advocate of that policy wherewith politicians and statesmen have, at least in seeming, sought to excite the poor against the rich, the poorer against the richer; I abhor that legislative levelling which has sometimes been urged, on the plea of humanity and right; I am opposed—until better instructed—to all such schemes for poor relief. For I believe them, at best, only effectual for a time, but ineffectual in the end; and what is worse, in their progress, they only foster animosity between two great classes, encourage envy in the more needy, and silently pave the way for this result, that when famine comes, the cry for "Bread" will be heard in unison with the cry for "Arms." Look at France before and during her Reign of Terror. Look at Ireland, at the present hour.—Look at our crowded cities, where men jostle one another in the streets, because there is no room; and where ungoverned passions, untold vices, and unnumbered crimes are being fused together in one mould, ready to bring forth—when the occasion serves—a monster of violence, confusion, and bloodshed. All this may happen, I say not that it will. But now is the time to lay up in the hearts of those who may be excited against you, who already are jealous of you, a store of kind affection for you; because ye have "delivered the poor that cried, and the fatherless, and him that had none to help him," and made "the widow's heart to sing for joy." You will, at least, have done your duty, and each night, lulled to rest by the whispers of an approving conscience, your slumbers will be sweet.

But it is not to your fears that I would appeal.—There is a nobler motive, the desire to do good, because, good has been done to you of your Heavenly Father, and more than any have deserved; because, as Christians, this doing good is part of your vow, voluntarily assumed, to meet the responsibility which God has laid upon you, in giving you something for others' wants.

The present neighborhood, and the present season may, indeed, make no loud calls for the activity of your Christian benevolence; there is, however, always "sufficient unto the day" to be done; which, being done, prepares you for more hereafter, if it shall be needed. Christ Himself, in this Festival* season, by Lesson, Gospel, and Epistle, is your Teacher; Himself, the bright Exemplar, by His teaching life. Give heed, then, I pray you, to His instructions; and bliss on earth, and an everlasting crown in Heaven, will be your sufficient reward."

* Preached in Epiphany.

Aurelian: or Rome in the Third Century: by William Ware, author of Zenobia and Julian. New York: C. S. Francis & Co. 2 vols. 12mo.

This is a new edition of one of Mr. Ware's exceedingly beautiful and interesting works, which appeared some years since under the title of "Probus." It having been reprinted abroad under the title of "Aurelian," the author, in bringing out another edition at home, preferred adopting the foreign cognomen, which was one he had originally thought of. It is almost needless to say anything of works, which, from their classic purity and elegance of style, and the indubitable marks of genius and scholarship which they display, have already taken rank with the first productions of the age. There is this, however, to be remembered, that Mr. Ware is not sound in the faith, as the Church Catholic judges: that in his glowing and eloquent descriptions of the charity, and zeal, and endurance of the early followers of the blessed Jesus,—amid much that is lofty in sentiment and reverential in feeling,—with nothing that is flippant or daring; you yet find not the cardinal doctrine of the supreme divinity of the adorable Saviour, nor the precious truth of the atonement through his blood. Jesus is recognised, indeed, as "The Son of the Most High God." We read of his "wonderful endowments," of his "office as the long-looked-for Messiah of the Jews,"—of his "miracles,"—of his coming to "save us from our sins, and from those final consequences in this world and in the world to come, which are bound to them by the stern decrees of fate,"—of his "resurrection from the dead," "as an example of what should afterwards happen to all his followers,"—still it is but Jesus "a great moral and religious teacher and reformer" whom we see; not Jesus, the God-Man born into this sinful world, to reconcile a lost and guilty race to their offended Creator, by *the sacrifice of himself*,—not only to teach them their duty to God and Man, and reveal to them a life beyond this mortal state, but primarily to *die* for them, and thus procure the pardon of their sins, purchase for them the grace of God's Holy Spirit, and open the Kingdom of Heaven to all believers. We grieve that it is so—that volumes so attractive and delightful, and in most respects so truthful, should be defective upon such all-important points. It must not be inferred, however, from what we have said, that Mr. Ware's volumes are controversial in their design or tone. "Aurelian" is a narrative of events in the reign of the Roman Emperor of that name, mainly in the form of Letters of Lucius M. Piso, from Rome to Fausta the daughter of Gracchus at Palmyra. The chief interest of the narrative turns upon the position of the Christians at Rome, to whose company the noble Piso and his wife Julia, the daughter of Zenobia, had joined themselves,—the efforts made by the Chief Priest of the Romans to induce Aurelian to extirpate the hated Nazarines,—and the persecution which soon arose against them. Matters of faith come in incidentally; and even where the defects, just noticed, are most apparent, and the author's erroneous bias is most clearly perceived, we discover none of the acerbity and bigotry, by which the mere controversialist or partisan writer is characterized. Differ as we may from the author, he carries us along with him, riveting our attention, and winning the tribute of our admiration.

Two Lectures to Young Females, by J. W. M'Cullough, D.D., Rector of St. John's Church, Lafayette, Indiana.

When we have met Dr. M'Cullough, as an author, on previous occasions, it has been in the walks of Dogmatic Theology, boldly and powerfully enunciating some of the leading doctrines and principles of the Church. We now find him in the more quiet and peaceable retreat of Practical Divinity, giving forth lessons of purity and truth, with the affectionate earnestness of the faithful Pastor, to the daughters of his flock. The Discourses before us, are two of a series of Lectures to young people, delivered during the winter in St. John's Church, Lafayette, Ia., and which are now published by the request of the Vestry, in the hope, on the part of the author, that they may prove beneficial to some who had not the opportunity of hearing them. The first is entitled the Invaluable Treasure, and after some general remarks upon the sphere of woman, and her connexion with the destiny of our race, treats of her in the several relations of Daughter, Sister, Wife, and Mother; and in her relations to Society and the Church. The second Lecture is entitled the "True Foundation of Praise," and is devoted mainly to the consideration of the question, How woman may best qualify herself for moving in her appropriate sphere with pleasure and credit, and with advantage to the Church and the world.

Short Tract *for the Season of Lent*: being a Letter of Advice from one young Christian to another less blessed with the means of Instruction. New-York: W. H. B. Smith's Press, 11 Spruce-st.

We have here another proof of Dr. McVickar's Mission for the Soldiers on Staten Island, in a beautiful little Tract—got up in a style which reflects credit on the Press from which it issues—and a proof also of the watchfulness for opportunities of good which one who takes the lead in a good enterprise may awaken in the minds of others.

A "young Christian," on Ash-Wednesday, has some books, suitable to the season, to distribute among the soldiers; and he accompanies the distribution with a letter of advice, founded on the Pastor's sermon for the day, and aiming to further its design by a direct and particular application of its wholesome admonitions and counsels. Would that all would thus seek to do good consistently with their vocation, and in due subordination to the Head! Of the letter itself we cannot speak in too high terms. Sound, pointed, discreetly fervent and eminently practical, it accomplishes the end which it proposes of showing, that the proper duties of Lent "are few and simple, within the reach of every person, and of every state," and that the Holy Religion which enjoins them consists not in a vague and undefined state of feeling, but in "that purity and sincerity of heart which lead to the performance of *every known* duty." It is a tract which cannot fail to do good.

Chess for Winter Evenings: New York: Appletons, 1848. 12mo. pp. 538.

This beautiful volume contains the rudiments of the Game of Chess, and elementary analyses of the most popular openings, exemplified in games actually played by the greatest masters; numerous positions and problems on diagrams, both original and selected; also, a series of *Chess Tales* with illustrations engraved from original designs: the whole extracted and translated from the best sources, by Mr. H. R. Agnel. The editor's aim has been to convey instructions to the beginner, and to offer matter of interest to the practised player. We are told in the preface that this noble game is distinguished from all others by the suffrages of many writers on Education. "Eminent men of every age and clime have been its votaries; illustrious generals have directed engagements on its field; mathematicians have examined its positions, and calculated the force of specific combinations, while divines have exercised contemplation in its vicissitudes." We presume that many of our readers are interested in this subject. To all such, we can commend this volume, as evidently one replete with information on their favorite subject, presented in a very attractive form.

Among the new issues of the Messrs. Harper's press, is "The Thousand and One Nights." Illustrated by six hundred beautiful designs on wood. In this edition the famous "Arabian Nights" are exhibited in a very captivating dress.

The Pictorial History of England, from the same press, Nos. 35 and 36, will receive a more extended notice in our next.

We acknowledge the receipt of the second edition of Mr. Odenheimer's Young Churchman Catechised, from Stanford & Swords.—Chalmers's Posthumous Works, Vol. I., containing the 2nd Volume of Daily Scripture Readings, from Messrs. Harpers.—The Czar, His Court and People, by John S. Maxwell, from Baker & Scribner, Park Row.—Seventy Years Since, or what we owe to Bishop Seabury, a Sermon by the Rev. A. Cleveland Coxe, which we hope to transfer to our columns next week—and The Mystery of Godliness, a series of Seven Discourses by the eloquent and able Rector of Calvary Church in this city. We have only room now to say that a more elegant volume in the way of paper, type, and general style, we have not had the pleasure of seeing. It would do credit to the Press of Murray or the Rivingtons. The Publishers—Messrs. Appleton—deserve all praise for this renewed exhibition of their taste and skill. In the Discourses themselves, we doubt not, that we have a rich treat in store.

In noticing a short time since the reprint, by Messrs. Stanford & Swords, of "A Manual of Devotions for Confirmation and first Communion," edited by a Presbyter of the Church, we spoke of it as a Manual of Sound Catholic *Hobart-teaching*. For so doing we have been assailed as guilty of an—we know not how horrible—attempt to cast a stigma upon the departed Prelate, whose name we used. The main proof of this accusation is, that this Manual speaks of "Innocence" as imparted in baptism, of which several instances are given. But, as is usual with some editors, something is *not given*, viz., the following note which occurs on page 13 where the objectionable term occurs.

"As this term occurs several times in this Address and is liable to be misunderstood, a single observation in connexion with the subjoined references may not be without value to some.

"It will be perceived, by referring to the next paragraph, that "innocence" is predicated of those only who have not "sinned wilfully." Thus restricted, it is not more comprehensive than the "Homily of Salvation," part first, which teaches, that infants, *being baptized*, and dying in their infancy, are, by this sacrifice [of Christ] *washed* from their sins, brought to God's favor, &c. The answer to the second question in the catechism covers the same ground. Dr. I. Barrow is full to the same point. "In fine, whatever some few persons, or some petty sects (as the Pelagians of old, the Socinians now) may have deemed, it hath been the doctrine *constantly* and with very general consent delivered in the Catholic Church, that to *all* persons by the holy mystery of baptism—the grace of God's Holy Spirit *certainly is* bestowed, enabling them to perform the conditions of purity and virtue then undertaken," &c. Sermon on Whit-Sunday. See, also, his Sermon on Universal Redemption.

"Hooker's high and catholic tone on this subject is too well known to require particular illustration. See, for example, those remarkable passages (too long for insertion here) contained in Ec. Pol. v. lx. 2, 4. Also, Sermon iii. v., 'On the Nature of Pride.'"

Now, that Bishop Hobart's teaching on this subject, was, in all important respects, identical with that of Hooker and Barrow, we shall not waste words to prove. It is rather too late in the day to attempt to separate this great man from the goodly company of such sound and orthodox Doctors as Hooker, Barrow, Waterland, Bull, and Leslie, and to put him in the same category with the famous champions of modern rationalistic-puritanism. It would provoke a hearty laugh, were it not for the sad and sickening thoughts which the procedure forces in upon the mind, to see members of "the American Bible Society," and "the American Sunday School Union," *et id genus omne*, and preachers of the tenet of "the Invisible Church," and deniers of the doctrine of "Baptismal Regeneration," putting Bishop Hobart forward as their model; a man whose soul abhorred ways like theirs, and whose life was spent in battering down what they are in vain attempting to rebuild, and in building up, on firm foundations, what they are, as vainly, hoping to overthrow.

Foreign Intelligence.

England.—There is a singular fact connected with the late decision—or rather failure to decide—of the Court of Queen's Bench, which it may be well to have noticed, as indicative of temper, and as showing that the powers which be will stick at nothing for Dr. Hampden; who, with that contemptible littleness of mind for which he has ever been noted, sticks at nothing for himself.

The four Judges who were sitting this term in the Queen's Bench, were Lord Denman, and Justices Coleridge, Patteson, and *Wightman*. In the Hampden case, however, and in that only, Justice *Wightman* was *sent up* into the Bail Court, and Justice *Erle called in* from the Bail Court to the Queen's Bench. There is no precedent, the lawyers say, for such a step; for this is only done in two cases, neither of which is analagous to the present. The former it is not necessary to notice. But the latter is worthy of remark. Whenever a case occurs in Queen's Bench, in which one of the Judges is *personally interested*, or in which *he has been counsel*, then that Judge changes with the Bail Court Judge, who takes his place in full court *pro hac vice*. But this is far from being the case in the Hampden matter that *Mr. Justice Erle*, to make way for whom, Mr. Justice Wightman was sent into the Bail Court, *was Dr. Hampden's Lawyer in the Mc Mullen case in* 1842. Suppose Charles I. had done such a thing: would not history have told us of a tampering with justice? Nor do I believe the Russell faction will escape such a record."—*Calendar*.

The Chaplain of the newly-consecrated Bishop of Manchester, is the Rev. Mr. Garbett, who a few years ago contested the Professorship of Poetry at Oxford with the Rev. Isaac Williams.—*Ibid*.

The Rev. J. H. Newman.—This Reverend gentleman preached his first sermon since his return to Mary Vale, at St. Chad's Cathedral, in Birmingham, on Monday last. His text was from the Gospel of the day—"What manner of man is this, that the winds and the sea obey him?" His discourse was directed to prove that miracles are a necessary consequence of the omnipotence of the Deity; and that although all miraculous histories are not necessarily matters of faith in the Church, it is nevertheless good and wholesome to believe them all, and hope for more.—*Church and State Gazette*.

Canada West.—*Address of the Inhabitants of Toronto to the President of the University*.—On Monday last, at 2 o'clock, P.M., a deputation, composed of about thirty individuals, waited on the Rev. Dr. McCaul, at his residence, for the purpose of presenting him with an address of congratulation on the occasion of his late appointment, signed by more than *one thousand* of the inhabitants of the city. The signatures, when unrolled, stretched from side to side of the spacious room in which the deputation was received; and the spectacle of such an imposing catalogue of names, was striking enough to excite in the mind the idea of a triumphal procession. Our energetic fellow-citizen, Mr. Alderman Dixon, with correct emphasis and much warmth of feeling, read the address to the Rev. and learned gentleman, who—suitably to the official character of the ceremony—appeared in his convocation robes.—The rendering of this well-merited tribute of respect and esteem by our city to the President of King's College, is another bright epoch and hopeful event in the history of the University. To Dr. McCaul—both in his professional labors and as an active and zealous citizen—Toronto is greatly indebted. This, we believe, is the almost universal persuasion. Watchful and untiring in the discharge of his academical duties, he has been equally earnest and unwearied in lending his valuable aid and influence to every public undertaking, in which a clergyman could consistently participate. The relief of distress; the prosperity of our industrious population; the general welfare of the whole community—these have been objects dear to his heart, since he first arrived amongst us. The presentation of an address, signed by *one thousand* persons of differing sentiments—religious, national, and political—proves convincingly that his services are appreciated; that they are regarded as having been beneficial to all; and that they are such as to disarm all unfavourable prepossessions. To ensure the good-will, or, at least, the respectful consideration of persons disagreeing on many other points—so far as this can be done without deviating from principle—this, we hope, will be the result of Dr. McCaul's future exertions.—*The Church*.

Obituary.

We are called upon to record the death of Dr. John Stearns, one of our leading physicians, and a member of the Church, who for many years has taken an active part in several of its institutions in this city. He was a man universally respected and beloved. A very large number of our most intelligent and influential citizens followed his remains to the Church on Tuesday afternoon, where the Burial Service was said by the Rector and Assistant Minister of St. George's—the Rector pronouncing a funeral discourse. The several Church Institutions of which he was a member—the Board of Trustees of the General Theological Seminary, the Board of Trustees of the N. Y. Protestant Episcopal Public School, etc.—were represented in the procession.

Another exemplary member of Christ's Mystical Body has likewise been taken to his rest, during the week—Mr. Elam Bliss, formerly, and for many years, an eminent Publisher in this city.

To Correspondents.

"A. C.," in reply to "Old Friend," is received. As also Contributor, No. 3.

We regret that previous arrangements have prevented the publication of "M. N." in our present number. It, with some other articles unavoidably deferred, shall appear in our next.

We have received "G. F. C." and will endeavor to comply with the writer's wish.

Married,

On Monday, March 20th, in St. John's Church, New Milford, Ct., by the Rev. Enoch Huntington, Frederick A Boardman, Esq, of Boardman, Ohio, to Miss Mary A. Williams, daughter of J. Williams, M.D., of New Milford.

Domestic Intelligence.

Massachusetts.—*Ordination*.—At a special ordination held at St. Anne's Church, Lowell, on Wednesday morning, March 1st, Mr. Lewis Greene was admitted by the Right Rev. Dr. Eastburn, to the holy order of Deacons. The candidate was presented by the Rev. Dr Edson, Rector of St Ann's Church, and the sermon was preached by the Rev John Woart, Rector of Christ Church, Boston.—*Christian Witness*.

Connecticut.—*To the Wardens and Vestry of Christ Parish*,—

Gentlemen,—I feel that the duties necessarily connected with the management of the "Church Review and Ecclesiastical Register," engross so much of my time and attention, that I am utterly unable to render that amount of service to your Parish which its present and prospective interests imperatively demand. Hence a due regard to the welfare of the Parish, as also to my own health, has led to the deliberate conclusion that the Rectorship must pass into other hands. I propose, therefore, that my connection with the Parish as Rector, shall terminate on the first Sunday after Easter.

I need not say that I have come to this determination with much reluctance—the relation of Pastor and people between us for the space of almost three years, has been attended, on my own part, with too many anxieties and cares to be easily forgotten, and will ever be to me, the source of many grateful and pleasant recollections.

May the Great Head of the Church shed the dews of His Grace upon this ancient Vine of His planting, that it may, through all time, bud and blossom, and bring forth fruit abundantly.

With sentiments of the kindest regard to yourselves, individually and collectively, I am,

Your obedient servant, in Jesus Christ,
N. S. Richardson,

Derby, February 29th, 1848.

At a meeting of the Vestry, (Christ Parish,) duly convened, the following Preamble and Resolutions were unanimously adopted:

Whereas,—There appears to be urgent and sufficient reason why the sacerdotal relation between the Rev. N. S Richardson and this Cure should be dissolved, therefore,

Resolved, That we accept the resignation of the Rev. N. S. Richardson with feelings of regret and sorrow.

Resolved, That by this dissolution we part with a warm hearted Friend, a faithful Parish-Priest, and instructive Preacher.

Resolved, That to his impulsive earnestness, and untiring zeal, the Parish is in the main indebted for its present advanced condition and prosperity.

Resolved, That his success in the field of labor which he has hitherto occupied, we regard as a pledge and earnest of usefulness in the new and wider field upon which he has now entered.

Resolved, That we heartily reciprocate his kind wishes, and pray that his life and health may be of long continuance to the glory of God and good of His Church.

[Copy from Parish Records.]
Attest, Moses White, *Clerk*.
[*Calendar*.

The Governor of Connecticut has recommended as a day of fasting, humiliation and prayer, Friday, the 21st of April—the day immemorially observed by the Church as the day of our blessed Saviour's death, commonly called Good Friday.—*Ib*.

Maryland.—*College of St. James*.—The steady growth of this prosperous institution is still continuing. The increase of scholars both demanding and justifying an increased provision for their accommodation, a new building is now in progress, to serve as an additional dormitory, with wash-rooms, &c underneath. This is not to supersede the contemplated addition to the College of an entire wing, of substantial and permanent structure. The present erection is designed only for temporary use, as now appropriated. It will be completed by the 1st of May, and furnish ample quarters for the additional students that are expected.

Claggett Society *of Spring Hill Parish, Somerset Co*.—The annual course of Lectures before this Society in the present year closed on St. Matthias' night. They were five in number. 1. Introductory; and on the Festivals of the Church 2. On the Doctrines of the Primitive Church 3. On the Government and Order of the Primitive Church. 4. Explanation of the Ceremonies, Rites, and Emblems of the Church; and 5. On the Prayer Book.—*Church Times*.

Clerical Changes.

The Rev. G. G. Moore has accepted a unanimous call to the Rectorship of the United Parishes of Trinity Church, Covington, and St. Paul's, Newport, Kentucky. Post office, "Covington, Ky."

The Rev. R. B. Claxton, Chaplain of the Diocesan School at West Chester, Pennsylvania, has declined the call from St. John's Church, Georgetown, D. C., and accepted a unanimous call of the vestry to Christ Church, Madison, Indiana. His letters and papers may be directed to that place after the 5th of April.

We learn that the Rev. David Greene Haskins, has been elected Rector of Grace Church, Medford, Mass., and has accepted the invitation.

We learn that the Rev. Edward Ballard, of Pittsfield, has received and accepted a call to the Rectorship of St. Michael's Church, Marblehead, Mass., and expects to enter upon the discharge of his duties as Rector, soon after Easter.

Rev. N. E. Marble having been elected to the rectorship of St. Paul's Church, Concord, N. H., desires all communications intended for him to be directed to that place.

Died,

On Sunday morning, 12th inst., Mrs. Sarah, widow of the late John Aymar, in the 81st year of her age.

At Portland, Ct., on Thursday evening, the 16th inst., Margaret, widow of the late Newel Smith, M.D., in the 65th year of her age.

Notices.

Church of St. George the Martyr.—No. 563 Broadway, between Prince and Spring.—Divine Service every Lord's Day, at 10 1 2, A. M., and 7 1-2, P. M. Catechetical Instruction at 2 1-2, o'clock.

Seats Free—British Emigrants and English Residents who have no stated place of worship, are earnestly invited to attend.

ST. PAUL'S COLLEGE,
College Point.

The next term of this Institution will commence on the 1st of March. Pupils are admitted into the Primary Department at the age of ten years—and into the collegiate classes whensoever they posses the requisite qualifications of learning. Application to be made to J. G. Barton, Rector. Feb. 19.—6t

Acknowledgments.

Associate Alumni of the General Theological Seminary.—The undersigned has received the quota for 1847 from the following members:

Rev. Drs. Shelton, Whitehouse, and Kip—Rev. Messrs. E Ballard, R. Riley, W. H. Frisbie, J. L. Norton, D. C. Millett, G. S. Porter, F. W. Shelton, J. A. Spencer, A. A. Miller, T. C. Pitkin, G. W. Natt, J. Swart.

But a very small proportion have thus far complied with the By-law respecting contributions; and the Association is in debt for more than one hundred dollars for the publication which has been distributed to *every member*. It is hoped therefore that immediate remittances will be made by those in default, to

W. Walton, Acting Treasurer,
March 21, 1848. 2 Abingdon Square, New York.

Domestic Missions.—Since his acknowledgment of the 14th inst., the Treasurer has received the following contributions:

From Sunday-school of St James's, Goshen, N Y, 4; Christ ch, Middle Haddam, Ct, 5; Christ ch, Stratford, Ct, 10; St John's, Waterbury, Ct, half, 65 50; St Paul's, Greenboro', Ala, 25; E Royal, East Berkshire, Vt, 1; the earnings of a little girl 7 years old, for Domestic Missions, 1; St Mary's, Burlington, N J, offerings, by the hands of Bishop Doane, 67 60; St Paul's, Mishawaka, Ind, 5 50; St John's, Bristol, Ind, 7; St Paul's, Jeffersonville, Ind, 5. Total, $196 60.

THOMAS N. STANFORD, Treasurer,
139 Broadway.
New York, March 21, 1848.

Foreign Missions.—Since his report of 14th inst. the Treasurer acknowledges the receipt of the following amounts:—

From Zion ch, Pontiac, Mich, 2 50; St Stephen's ch, Wilkesbarre, Pa, Rev Jas May, rector, teachers, and scholars of Sunday school, for support of beneficiary, Greece, 61; St James's ch, Arlington, Vt, a few individuals, 4; St Andrew's ch, Walden, N Y, 6 66; Christ ch, Jefferson co, Miss, 11; St John's ch, Waterbury, Conn, half, 65 50; St Mary's ch, Burlington, N J, 40 85; Christ ch, Tarrytown, N Y, 4 79; do, for Constantinople, 11 25—16 04; Christ ch, Louisville, Ky, Constantinople, 40; S S, Ch of the Holy Trinity, Brooklyn, N Y, education of Wm H Lewis, China, half yearly payment, 12 50; Ch of the Ascension, New York, Juvenile Missionary Association, part of monthly collection for 1847, for education, Africa, 20; do, education, Greece, 36 45—56 45. Total, $304.

J. SMYTH ROGERS, Treasurer,
281 Broadway.
New-York, March 21, 1848.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By the hands of Messrs Stanford & Swords, from D H, 5; by the same, from F, $20; by the same, from a friend, a bundle of clothing.

Benj. Evans, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. March 12, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From an unknown friend, $1; By Messrs Stanford & Swords, from St Paul's College, College Point, Quinquagesima Sunday, $10; from F, $20.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

Lot Jones, 77 2d Avenue.
New York, March 21, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From a female friend, 5; J S Carpender, 2—donations—7; Mrs Danbury, 5; B J Hathaway, 6; Miss A E Webb, 2—subscribers—13; Ch of the Good Shepherd, Rev Ralph Hoyt, 2 50; Ch of the Holy Trinity, Brooklyn, Rev W H Lewis, 21 25, and 13 90—35 15. Total amount, $57 65.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, March 21, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Danbury, 5; Miss A E Webb, 2—annual subscribers—7; Christ ch, Marlboro', Rev Samuel Hawksley, 75 cts; St Stephen's ch, Rev Joseph H Price, 26 25. Total amount, $34.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street
New York, March 21, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 14th inst., the following contributions, viz:—

From St James's ch, Hyde Park, Rev Dr Sherwood, (special collection) 60; St Luke's ch, New York, Rev Dr Forbes, 72 61. Total amount, $132 61.

C. N. S. Rowland, Treasurer,
March 21, 1848. 55 Water street.

Calendar.

APRIL.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. Good Friday.—*Proper Psalms instead of the Psalms for the day.*
22. Easter Even.
23. EASTER DAY.—*Proper Anthems* (printed immediately before the Collect) *instead of* "Venite Exultemus;" *and Proper Psalms instead of the Psalms for the Day.*
24. Monday in Easter Week.
25. Tuesday in Easter Week.—St. Mark the Evangelist.
30. First Sunday after Easter.

Advertisements.

MISS BALLOW will remove her Boarding and Day School for Young Ladies from No. 10 Albion Place, to Twenty-second street, between Broadway and the Fourth Avenue—(the first stone-front house from Broadway;) and will be prepared to receive her pupils on Monday, the 1st of May. The situation is airy and pleasant, and very convenient of access both by omnibus and rail-road. There will be vacancies for a few Boarders besides those already under Miss Ballow's care; and she can also receive an additional number of Day Scholars.

The regular course of study comprehends all the branches of a finished English and French education; and every facility will be afforded for the acquirement of other languages, Music, &c. Miss Ballow will continue to devote her entire personal attention to the care and instruction of her pupils, and will be assisted by the most competent Teachers

French is the language spoken in the school and family.

Until the middle of April, Miss Ballow may be seen at her present residence; where she will be happy to give further information with regard to her system of instruction, discipline, terms, &c.; and to refer to the parents of young ladies who have been or are now her pupils.

March 25—tf

THE MYSTERY OF GODLINESS.
D. APPLETON & CO. publish this day
The Mystery of Godliness, by the Rev. Samuel L. Southard, A. M. One volume, 8vo. handsomely printed. Price 75 cents.

DEVOTIONAL WOKS,
For sale by D. Appleton & Co.

Sherlock's Practical Christian. 16mo, 75 cents.
Spircke's Manual of Devotion. 16mo, 75 cents.
Taylor's Holy Living and Dying. 12mo. $1.
Taylor's Golden Grove. 16mo. 50 cents.
Wilson's Sacra Privata, complete. 16mo, 75 cts.
Hook's Cross of Christ. 12mo. 50 cts.
Ives's Apostles Doctrines and Fellowship. 16mo. 50 cents.
A'Kempis's Imitation of Christ. 16mo, 75 cents.
Sutton's Learn to Live and Die, each 75 cents.
Sutton's Meditation on the Sacrament. 75 cts.
Augustine's Confessions, translated by Dr. Pusey. 8vo. $2.
Do. do cheap edition—Books I—X.
Mant on Daily Prayer, 16mo, $1 25.
Do on Holy Days, 2 vols. $2 50.
William's Holy Week, $2 25.
Do. The Passion, $2 25.
Do The Resurrection, $2 25.
Do The Nativity, $2 25.
Aurillon's Guide to Lent, edited by Dr. Pusey, $2.
Do. do. Advent, $1 75.
Do. Tear of the Affections, $1 75.
Horst's Paradise of the Christian Soul, by do. 2 vols $1 75.
Surin's Foundations of the Spiritual Life, by do. $1 50.
Scupoli's Spiritual Combat, by do. $1
Hook's Meditations. Part 1. Advent to Lent, $1 75.
Whole Duty of Man, 1 vol. $1 76.
Archbishop Cosin's Devotions, 1 vol. $1 50. Cheap edition, 38 cts.
Bishop Patrick on the Holy Communion, $1 25.
Do. on Daily Prayers. 50 cts.
Dr. John Donne's Devotions. 75 cts.
Arnold's Helps to Daily Devotion, $2 25.
Bishop Ives's New Manual of Devotions.
Drs. Berrian, Wainwright, Croswell, and Thornton's Family Prayers.
Wyatt's Christian Altar, 38 cts.
Wilberforce's Manual, or Communicants Manual. 38 cts. March 25—1t

YOUNG CHURCHMAN CATECHISED.
Second Edition.

The Young Churchman Catechised, by the Rev. W. H. Odenheimer, 2d edition. Price 12 1-2 cents Just published and for sale by

STANFORD & SWORDS,

Who have also just issued The Devout Churchman's Companion, by the same author. Price 50 cents.
March 25.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss Ayres, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

References

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq. March 25—tf

THE INSTITUTE.
A BOARDING SCHOOL FOR BOYS,
New Canaan, Fairfield County, Conn.
Established in 1837.
David S. Rockwell, Principal and Proprietor.

THE Summer Term of this Institution commences on the 1st of May.

In the ample accommodations and well adapted arrangements of the buildings, this Institution is believed to embrace all that is desirable for the object to which it is devoted.

The Dormitories are separate apartments, each room being arranged expressly for the convenience of two occupants.

The site is elevated—commanding a view of Long Island Sound and the surrounding country.

The Pleasure Grounds contain a beautiful grove of forest trees, in which are erected gymnastic conveniences.

The number of pupils is limited, and no day scholars are received.

Poetry.

From Days and Seasons, or Church Poetry for the Year.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

"And the angel came in unto her, and said, Hail, thou that art highly favored. the Lord is with thee: blessed art thou among women.—*St. Luke* i. 28."

What's this, that from Heaven's high top
Falls down like a shining drop?
And as through the stars it passes,
Makes them blaze with light like glasses?
Still, itself, it hither throws,
And down sliding greater grows.
Sure, it is some heavenly wight
From the Father sent, of light:
For as Phœbus, setting west
Through a cloud, darts to the east;
So, from forth the place he brake
Follows him a heavenly strake,
Darting light through all his path,
Till on earth he lighted hath.
Hark, he speaks! All creatures, peace;
Stay, you orbs; your music cease:
Whist rude wind, let moisty calm
All thy whistling wings embalm,
Lest rough Neptune underneath
Frown, or chafe, to hear you breathe.
And thou vast sea cease to chide
Th' uncumbered beach whereon you slide,
'Cause the great Almighty's hands
Chains thee up in such weak bands.
Not a beast, nor yet a bird
Give a sound, nor man, a word;
While an Angel, to a Maid
Such a message shall have said,
That you all, for joy may sing.
For four thousand years your King
Said to Adam, your first lord
He to earth would send His Word.
Now behold bright Gabriel
Star-like flies this news to tell:
Nazareth first sees his rays,
Where he lowly louts and says:
Hail, chaste Mary, full of Grace;
God is with thee, in this place;
Blest art thou, above all other
Blessed Virgin; blessed Mother!
Fear not, Mary, holy Maid!
God's high love on thee is laid.
Thou, a Son shalt breed and bring;
Call Him Jesus: for a King
He shall be; and Son to God,
Ruling nations with His rod.
He to Jacob shall be Friend,
And His reign shall never end.
Hark! how Mary 'gins at that
Her divine Magnificat.
Cease, all creatures, peace, all things:
Listen, while the Virgin sings.
Stint your ever-humming noise,
While by her transcending voice,
Angels seek again the sky,
And bright Gabriel back doth fly.
Silence be in heaven, and earth,
Till the blessed One have birth.
But, when Time's full time is come,
That to us is borne this Son,
Then shall all their glorious train,
Pour themselves to earth again.
Then sing all; advance your throats
And stretch loud your sweetest notes.
For thousands of sweet heavenly soldiers then
Shall Glory sing to God and Peace to men.

Ecclesiastical.

From the Journal of the General Convention.

REPORT ON THE STATE OF THE CHURCH.

Delaware.—Although the progress of the Church in this Diocese has not been so rapid, during the past three years, as might have been desired, still it is encouraging to be enabled to state, that strong evidence exists of its becoming both more highly appreciated and more firmly established. The obstacles, formerly alluded to, as retarding her speedy attainment of a prosperous condition, continue to exist, and loudly demand from her Clergy increased energy in the discharge of their duty, and more earnest Prayer for the Divine blessing upon their labors. Little, however, has occured, since the last Convention, to excite particular interest.

The Church in this Diocese is devoting more of her attention to the important subject of Education. Institutions, where the distinctive principles of the Church are inculcated, have already been established in some parts of the Diocese; and it is hoped that soon the rising generation will feel and manifest the happy influence arising from the more general adoption of the system of uniting sound Christian instruction wiuh other branches of education.

Another favorable indication of the state of the Diocese, is the erection of several new Chapels within the limits of old and decayed parishes.

When the small extent of the Diocese, and other circumstances which render the Church incapable of accomplishing much, are taken into consideration, it is gratifying to report even the small advance she has made in numbers and in strength, and the increasing attachment of her members to the principles and doctrines she inculcates.

The following is the statistical account for the period since the last Convention:

Churches Consecrated, 3; Ordination of Priests, 3; Deacons, 4; Candidates for Orders, at present, 1; number of Clergy, 14; number of Parishes, 18; number of Confirmations, 97; number of Baptisms, adults, 32; number of Baptisms, infants, 303; Communicants added, 151; Communicants, present number, 515; number of Marriages, 95; number of Funerals, 142; Sunday School Teachers, 51; Sunday School Pupils, 598; Collections for Board of Missions, Domestic, $1,215 30; Foreign, $118 59.

It will be seen that the contributions for the support of Missions have advanced considerably beyond those of any former period.

Maryland.—The present number of Clergy 114; 1 Bishop, 107 Presbyters, and 7 Deacons. Of these, 74 are Rectors of Parishes or Congregations; 3 are Assistant Ministers; 13 Instructers in incorporated Seminaries of Learning; 15 Teachers of Schools; 11 Missionaries under the Ecclesiastical authority of the Diocese; 4 otherwise statedly officiating; 1 a Chaplain in the United States Navy. 2 incapacitated for duty by ill health; 1 travelling on leave of absence; 1 superannuated.

One Presbyter has deceased since the last General Convention. 18 Deacons have been Ordained Priests; 14 persons have been admitted to the Holy Order of Deacons; 9 Stated and 4 Special Ordinations have been holden; 1 Deacon has been degraded; 20 Clergymen have been received into the Diocese; and 16 dismissed to other Dioceses.

Two new Parishes have been created by Act of Convention, and five New Congregations received into union. Leave has been given for the organization of six more.

Eighteen Churches have been consecrated since the last General Convention. Eleven are now awaiting consecration, which is delayed on various grounds; in most instances, because they are not yet entirely paid for. There are ten places of worship now building. The Diocesan College is now completely organized, and in successful operation. It comprises a Preparatory Department, or Grammer School. Both departments contain about 80 Pupils, under 11 Instructers, 3 of whom are Clergymen, and 4 Candidates for Holy Orders. The incorporated Institute for the education of girls, under the visitation of the Bishop, continues to be entirely successful, and has now the whole time and care of a Clergyman, or resident Chaplain. A second School for boys, under the visitation of the Bishop, is recognized by him as a Diocesan School. It contains between 50 and 60 Pupils, under the charge of a Clergyman, and several Candidates for Holy Orders. Besides these, there are Day Schools for boys and girls in the city of Baltimore, established and conducted as Church Schools, under the visitation of the Bishop. Other schools, for both sexes, in connexion with the Church, but not under the official supervision of its Diocesan authority, are becoming numerous, and, for the most part, doing well.

The Diocesan Board of Missions, and Prayer Book, and Homily Society, continue their operations as last reported.

The Candidates for Holy Orders in the Diocese are 18.

The Communicants, reported at the last Diocesan Convention, were 6,555;—adding the members previously reported in one parish and two Congregations, from which returns were not then made, the whole number in the Diocese becomes 6,639. Of these, 1,544 are reported as having been added in the last three years.

Baptisms reported in the last three years are—adults, 218; infants, 3,128; not specified, but mostly infants, 2,017. In all, 5,363. Marriages, reported, are 1,318; Funerals, 2,027; Persons Confirmed have been 1,326, on one hundred and eighty-nine occasions. The amount of contributions for religious and charitable purposes, reported to the three last Diocesan Conventions, is $43,326 06. The reports of such contributions have not been full—some of the largest Parishes and Congregations having made more.

The reports of Sunday Schools in the Diocese are also very imperfect. Those made to the last Convention represent only 244 Teachers and 1,407 Scholars. Several large Schools are not included in this Report.

The number of parishes in the Diocese is now 71; that of organized Congregations, 30.

Virginia.—The present number of Clergy in this Diocese is 114, including the Bishop and Assistant Bishop. The present number of Communicants is about 6,000—1,000 having been added since the last Triennial Report. The number of Baptisms, within the same period, has been as follows: Adults—White, 214; Colored, 46. Total, 260. Infants, White, 1,206; Colored, 295. Total, 1,501. Grand total of Baptisms, 1,761. In the meantime there have been 977 individuals Confirmed, 345 Marriages, and 1,264 Funerals. Of new Churches, 16 have been Consecrated; 34 persons have been ordained Deacons, and 25 admitted to the Priesthood. The Domestic Missionary Society has still further enlarged its operations. The High School continues to succeed, and the Theological Seminary to flourish. In other respects, the state of religion is about the same as when last reported.

North Carolina.—The Church in this Diocese consists of a Bishop, 26 Priests, 7 Deacons, 7 Candidates for Orders, and 1,850 Communicants.

Since the last meeting of this Convention, the number of Baptisms has been 1,061; of Confirmations, 615; of Ordinations, Deacons, 11, Priests, 10; of Churches Consecrated, 6; of Parishes organized, 9—making in the Diocese, 49; of which, 10, with 5 Missionary Stations, are destitute of the ministrations of the Gospel; while a large number of others are but partially supplied. Whence it is manifest, that during the last three years, the demand for Ministerial service has increased faster than the supply. The number of ordinations, it is true, has been greater during this period than during any like period in the past history of the Diocese. Still, the acquisition of strength from this source, has been more than cancelled by deaths and removals,—the removals, in most cases, having been caused by the want of sufficient support.

In an age of such manifest insensibility to Christian obligation, this state of things ought not, perhaps, to excite wonder; particularly when it is recollected what a vast field of labor is committed to our trust, and how exceedingly small is the proportion of those parishes that are able to provide even for themselves the ministrations of the Church. This proportion being, including Missionary Stations, as 9 to 59.

The only source to which, under God, we can confidently look for relief, is the Mission School at Valle Crucis. This continues in successful operation on a principle similar to that which governs the institutions at Nashotah. But it could not continue thus, but for the praiseworthy liberality of a few Churchmen, and the self-sacrificing zeal of the young men who carry on the pious work with no other earthly reward than scanty food and clothing. The institution needs assistance in books, clothing, farming utensils, and whatever pertains to an establishment, where young men, without means to support themselves, are gratuitously trained up for the Ministry of the Church. The Church at large surely ought, with fervent prayers to God for a blessing upon us, to extend a helping hand for the encouragement of so laudable and necessary a work.

St. Mary's School, Raleigh, is nobly fulfilling its mission as a Church Institution, in yearly sending out a large number of well-trained young Communicants, who are to be the future mothers of the Church. In addition to this Female Seminary, Trinity School, for boys, has been recently established near Raleigh, and on principles and under supervision which promise to make it a blessing to the Diocese.

The Journals of Dioceses show an increasing attention to the instruction of the young in their baptismal obligations. In this connexion it is also proper to add, that a very general and increasing interest is manifested in the religious instructions of the colored population; and in this branch of their labors, the Clergy have been very materially aided by the oral catechisms prepared for their use by the Bishop.

[To be continued.]

Miscellaneous.

From Pagets Sermons for the Saints' days.

FOR THE FEAST OF THE ANNUNCIATION OF THE BLESSED VIRGIN.

THE BLESSEDNESS OF SORROWS.

Luke i. 28.

And the Angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

It is impossible to read these words without feelings of wonder, that they should have given rise to the most fearful system of idolatry and superstition which has ever been engrafted on true religion. Had not unhappy experience proved the contrary, it might have been thought impossible that words of such plain and obvious meaning should have been so perverted as to become the warrant for investing her of whom they were spoken, with attributes little, if at all, short of those of the Eternal Godhead.

And perhaps it has been a trial to the faith of some, that language should have been left on record in the pages of the Bible, which He, Who inspired the Sacred Volume, and to Whom the future is as the present, must have foreseen would have been made the groundwork of multiplied errors in His Church, and of direct insults to the jealousy of His Majesty.

But those who have allowed themselves in such thoughts ought to have reflected, that in these and all similar cases the fault must needs be in man, not in God. God tempts no man; but, on the other hand, He compels no man to adopt any course of belief or conduct. If men, therefore, will wrest the words of Scripture to their own destruction, their blood must be upon their own heads. The pages of revelation were dictated by Infinite Wisdom, as well as Infinite Goodness. Nothing is kept back which it is desirable that we should know; nothing is revealed but what is important that we should know; and being revealed, our duty is to use it, and not to abuse it.

So with the text under consideration. By the weakness or wickedness of an erring branch of the Catholic Church, it has been greatly abused to the setting up of a false doctrine, and to the beguiling and imperiling of multitudes of Christian souls. And whenever, for the maintenance of truth, the sad necessity of entering into controversy devolves on us, it is easy to show that all such worship (it is foolish to shrink from calling things by their right names) all such worship as the Romanists pay to the Virgin Mary, under the supposed sanction of this text, is a most unwarrantable abuse and perversion of words which give no authority whatever for such a practice.

For ourselves, as loyal and stedfast members of the Church of our Baptism, there is no necessity for entering into controversial topics. Let us, therefore, as an appropriate subject for meditation on this day's Festival, consider how we may best use the text to personal edification, and what doctrines we may draw from it for our instruction in righteousness.

Many are the points from which profitable lessons might be deduced; but we will restrict ourselves to one, namely, the insight which Scripture affords as to the nature of that blessedness which was the portion of the Mother of our Lord; and to the inquiry how far we should feel the ingredients of her blessedness would constitute a state which we should be disposed to think a happy one.

Doubtless it was by the command of God Who sent him, that the Angel Gabriel made his salutation in the words which are so familiar to us: "Hail, thou that art highly favored, the Lord is with thee: *blessed art thou among women.*"—Again, S. Luke declares to us that it was when Elizabeth was "filled with the Holy Ghost, that she addressed her cousin in the self-same words which the Archangel had already used: *Blessed art thou among women.*" And Mary's own hymn of Thanksgiving, when the Holy Ghost had come upon her, contains an intimation of her conviction of the same truth; "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for behold, from henceforth *all generations shall call me blessed.*" And yet it was under the inspiration of the Holy Ghost that, within a few months after, Simeon, speaking as he was thereunto moved, announced to the Virgin Mother, that, with respect to this very Child in Whom she was to be so "blessed," "a sword" should "pierce through her soul."

And what was the career of her, of whom such remarkable things were spoken? Like every other woman she brings forth in sorrow; but whereas most of her sex have the shelter of her husband's roof to cover them in their hour of peril, she had no better comforts than such as could be found in the stable of an inn, where a manger was the cradle for her first-born. Hardly has she had time to exercise a mother's care and tenderness before she finds that there are those who seek her infant's life. Then follow the troubles and anxieties of the flight into Egypt. Then, in a few years, the agony and maternal anxiety she had suffered, when she supposed that she had lost her Son, and when she found Him, she received the mysterious intimation that ere long she must expect to lose Him again—"Wist ye not that I must be about My Father's business?"—And yet again a few years, and she who had been the guardian of His childhood is changdd into the follower of His ministry, and receives from His lips the admonition, which, from its seeming abruptness, has often startled us, "Woman, what have I to do with thee? Mine hour is not yet come." She was taught to feel that parental influence and the ties of family affection must now, as it were, be put aside by Him, Whom she was to learn to think of as her God. Yet knowing all we do of her gentleness, and tenderness, and meekness of heart, we cannot believe that in abandoning a mother's claim, she abandoned a mother's affection. And if not, what a lot henceforth was hers! Sharp indeed was the sword which soon must have penetrated her soul! The Son of her love was not merely "a sign which should be spoken against," but He became a mark for all the malignity of a wicked and thankless generation. Scarcely was His ministry begun before she saw Him a man of sorrows and acquainted with grief, despised and rejected of men, coming to His Own, and His Own receiving Him not, His fellow-townsmen of Nazareth rising up against Him, and compelling Him to flee for His life from their violence. She saw Him weary, hungry, and faint; yea, without a place wherein to lay His head. She saw Him going about doing good, filling the land with acts of mercy and holy words, and all the while a gainsaying and guilty people were scheming more and more how to frustrate His gracious purposes, and how, for all His good, they should repay Him evil. She saw Him driven from place to place, reviled, persecuted, plotted against. Finally, she saw Him the victim of His enemies, and after being betrayed, and denied, and mocked, and scourged, and buffetted, and spit upon, and unjustly judged, delivered up to be crucified. And she saw Him till, after hanging for hours in agony upon the accursed tree, He bowed His annointed head, and gave up the ghost, having previously commended her to the care of the beloved disciple. And then, so far as Scripture hath revealed, she saw His face no more. She saw not His Resurrection. She saw not His Ascension. Her earthly relation to the Son of Man had ceased. Once more she was reminded of her true position. And all was received by her in her wonted spirit of meekness and submission. Of her subsequent career we know nothing, save that she was a companion of the Apostles,—that S. John was to her as a son, and she to him as a mother. She must, therefore, have continued to the end a spectator of the world's hatred of her Son, and if here and there she saw in the conversion of multitudes an evidence of the triumphs of the Cross, she must have seen, in the trials and persecutions of its followers, a verification of the Saviour's predictions of the world's hatred to all that bear His name. She must have anticipated the declaration of Paul, "If in this life only we have hope in Christ, we are of all men most miserable."

Yet this was one who was "blessed among women," whom all past generations have called, whom we call, and all future ages shall call "blessed."

How, then, can these things be? She of whom such glorious things were spoken cannot but have been blest to the fullest extent that can be imagined, and yet, when we look upon her eventful history, we find therein but few of those ingredients which the world, at least, is disposed to look upon as constituting a happy lot.

In one respect, indeed, she stands alone, in that she had a blessedness in which she must ever be unapproached and unapproachable;—her mysterious connection with Him Who is "God of the substance of the Father, begotten before the worlds: and Man, of the substance of His Mother, born in the world." Her position was so exalted, her honor so unparalleled, that the contemplation of it is overwhelming. The mind shrinks from speaking of the glory and vastness of her privilege, when we find ourselves constrained to acknowledge that there is a sense in which it would be heresy to deny her the title of Mother of God.

Far from us be the inclination to "trust in her merits, or intercessions, or advocacy, for our acceptance with God. We cannot invoke her for any blessing, temporal or spiritual: we cannot pray to God through her intercession or for it.—This in us would be sin. We pray to God alone; we offer religious praise, our spiritual sacrifices, to God alone; we trust in God alone; we need no other mediator, we seek no other mediator, we apply to no other mediator, intercessor, or advocate in the unseen world, but Jesus Christ alone, the Son of God and Man."[*] Nevertheless we feel and acknowledge that in being the Mother of her Lord, her Lord, and ours, she did in very truth attain a blessedness which shall belong to no other of her sex. "Far be it then," as Bishop Pearson says, "from any Christian to derogate from that special privilege granted to her, which is incommunicable to any other. We cannot bear too reverent a regard unto the Mother of our Lord, so long as we give her not that worship which is due unto the Lord Himself. Let us keep the language of the primitive Church: 'Let her be honored and esteemed, let Him be worshipped and adored.'"

And being blessed in such a respect as this, we feel that no other blessedness could have been withheld from her,—that she was a vessel for the reception of God's choicest gifts, for those especial and singular tokens of His favor which He reserves for those whom He most delights to honor,—gifts and favors which, whatever may be thought of them among men, are appreciated as His best and greatest in the courts of heaven.

And what then were these precious evidences of the paternal love of God which He bestowed upon the Virgin Mother? Were they riches and honors, worldly rank and the applause of men, ease and comforts, freedom from anxieties, and the touch of sorrow or pain? Assuredly no. If ever cup of trial was filled to the brim, that cup was hers. If there be aggravations of humiliation, of disappointment, of care, bereavement, sorrow, shame, she had felt the bitterest. And yet she was blessed. For, if "blessed are they that hear the Word of God and keep it," is it not said of Mary, that she "kept all these sayings and pondered them in her heart"? Blessed are the poor in spirit, and she was of them. Blessed are the pure in heart, and hers was pure before God. Blessed are they that do hunger and thirst after righteousness, even as she did, for her meat and drink was to do the will of God. Blessed are the meek, and she was an example of suffering affliction and patience. Blessed are they that mourn, for they shall be comforted, and God, in His tender love, sent her on her way weeping, made her troubles the evidence to her soul that she was His!

Well indeed was she designated by them of old time the Mother of Sorrows,[†] and yet in her very sorrows she was blessed, blessed in that therein some portion of her Divine Son's Cross was laid on her; blessed in that by those sufferings she was disciplined to the mind of Christ, and brought nearer to Him. "If we suffer with Him, we shall also reign with Him."

What a consolation and encouragement, then, ought the consideration of these things to be to us, when we find a burden of tribulation lying heavy on us! The Virgin Mary, was, indeed, a partaker of all the weaknesses of humanity; she had her sins, and negligences, and ignorances, in common with the rest of mankind: nevertheless she was a great Saint, one of the most illustrious of those whose names are written in the Book of Life; and perhaps the more we meditate on the circumstances of her position, and the peculiar nature of her trials and temptations, the more exalted will be our conceptions of the height of her spiritual attainments. And yet it was good for her that she should be in trouble,—good for her that a sword should pierce through her very soul! For ourselves, when we are called upon to suffer, we must feel but too often that we do so in direct consequence of our transgressions, and that our sins have found us out even in this world. And if by God's mercy we have arrived at any true estimate of the exceeding sinfulness of sin, and of its hatefulness in His sight, we shall feel that not the tithe of what we have observed has been laid upon us; we shall humble ourselves before Him; we shall lay our hands upon our mouths, and, like Aaron, hold our peace.

And yet, when our hearts are disquieted within us, when fearfulness and trembling come upon us, and a horrible dread hath overwhelmed us; when trouble, or calumny, or bereavement, or disappointment, or worldly loss, or the falseness of friends, have fallen so heavy upon us that we feel our trial to be greater than our strength, what a ray of comfort will it send into our souls to feel that all we are suffering is so much evidence that God hath not deserted us, that those whom He loves He chastens, that He Who hath hitherto delivered, is still, as ever, Almighty and All-merciful, that tribulation is part of the inheritance of the Saints, that she whom an Angel saluted as highly-favored of God, and blessed among women, was also the Mother of Sorrows; pre-eminent for graces, yet more pre-eminent for being made like unto Him Who was a Man of sorrows and acquainted with grief.

These things, good Brethren, "are written in Holy Scripture for our comfort and instruction, that we should patiently and with thanksgiving bear our Heavenly Father's correction whensoever, by any manner of adversity, it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into his glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from deah, and dwell with him in everlastiug life."[‡]

May He have pity on us, and guide our faltering steps along that rugged way. May He throw open that door for our admittance, and beckon us onward towards Himself. Yea, may "the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that we have suffered for a while, make us perfect, stablish, strengthen, settle us. To Him be glory and dominion for ever and ever, Amen."

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[*] Tyler on the Worship of the Virgin, p. 365.

[†] "Mater Dolorosa."

[‡] Office of Visitation of the Sick.

DIVINE SERVICE AT SEA.

[From Abbot's "Summer in Scotland," lately published by the Harpers.]

Sunday.

This morning, as the steward passed along to our state-rooms, to wake us up for breakfast, he added to his usual summons, "'Tis eight o'clock, gentlemen," the announcement, "Divine service at half-past ten."

At half-past ten, accordingly, the bell on the forecastle began to toll for Church, and a procession of sailors, dressed in white duck, and with broad blue collars turned down over their shoulders, came aft and entered the saloon. They walked up between the two rows of tables, and seated themselves toward the stem of the ship, around the ends of the tables terminating there. The Captain, and some of the more prominent of the passengers, with their ladies, were seated at one of the tables on the side, which brought them near the middle of the saloon in respect to its length. The other passengers soon filled up the remainder of the permanent seats, and then campstools were brought in and occupied, until every portion of the space accessible was densely filled.

The service on board these ships is that of the Church of England, as it is very proper that it should be; and it is the duty of the Captain, in the absence of a Clergyman of that Church, to read it, he being, as it were, the head of the family which the company on board the ship, for the time being, constitute. It is true that the Captain may not be a religious man; * * * * * * * But travelling about the world in mature life often cuts sadly across the ideas and prepossessions of childhood. A friend of the establishment might say that the prayers and praises of the English Liturgy may be joined in heartily by the worshipper, without paying any attention to the personal feelings or character of him who reads it, any more than to those of the printer who prints the book, or to those of the organist or the singer who leads the music of the chants and hymns. They are all equally the mere ministerial instruments, through whose aid, more or less directly, we clothe our ideas in words as we approach our Maker; and that the only points of importance to us, in respect to our personal devotions, are the propriety of the words themselves, and the condition of our own thoughts and feelings.

And, in fact, it must be confessed, that the traveller, who is disposed to make the best of everything, instead of resisting and repelling whatever is new and unusual, will find that it is really so. At least, it was so in this case. The Captain read the service with great correctness and propriety. The sea was comparatively smooth. It rocked the floating congregation gently, as if unwilling to disturb the adoration and homage we were offering to its own mighty Master. The hum of children playing gently upon the decks, came in at the windows of the saloon. Sea-gulls were sailing in circles over the surface of the water. The congregation seemed impressed and subdued by the solemnity of the scene; and whoever did not make it an hour of sincere and heartfelt worship, must have found the fault in himself, and not either in the liturgy of the English Church, or in the arrangements made for conducting, by means of it, public worship at sea.

[It must be remembered that the writer of the foregoing is not a Churchman. Would that we might often find the same good sense in those who dissent from us, when speaking of ecclesiastical matters!]

YORK MINSTER.

[From the same.]

No description can convey an idea of the imposing appearance of the vast pile of buildings as you turn to take a farewell look of it before going home to the inn; nor can any engraved representation of it do this. There are a great many such engravings—some on a very large and expensive scale—but they all appear like mere mechanical drawings, suitable for an architect to study, but failing entirely to convey any idea of the moral and picturesque effect produced by the edifice itself, as it stands in its place, mellowed and softened by time, grey with age, enormous in magnitude, and surrounded by scenery of the most striking character, which seems to belong to itself, forming with it one unique and indescribable whole. As I rolled away, a day or two afterward, along the railway track, on my way to Edinburgh, I looked back toward the city, and saw the enormous mass of towers and pinnacles rsing boldly above the roofs of the city, which seemed like a floor on which it was reposing. A few miles farther on, the roofs had disappeared, and the tops of intervening plantations of trees formed the horizon; but the Minster was there, still rising above all, only now apparently reposing upon a floor of foliage and verdure. Farewell, magnificent pile! There it has stood for centuries, and there it will stand, unchanged, for centuries to come. Generation after generation will pass away, but within its walls everything will continue the same. The same officers will come in the same costume; the same vergers will attend; the same rites and ceremonies be performed; and a long succession of rebublican visitors will come from across the Atlantic, to gaze, like me, upon the spectacle, and to go away, lost and perplexed, among the contending feelings which it is fitted to inspire.

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March 11—3t

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